

THE 135
TRYALL
OF
A Christians Growth

IN
Mortification, } OR { Purging out cor-
Vivification, } { ruption.
Bringing forth
more fruit.

A Treatise affording some helps right-
ly to judge of Growth in Grace,

BY

Resolving some tentations, } about spirituall
Clearing some mistakes, } Growth.
Answering some Questions, }

Together with other Observations
upon the Parable of the VINE,

Iohn 15. 1, 2. versis.

By THO: GOODWIN, B. D.

2 COR. 7. 1.

*Let us cleanse our selves from all filthinesse of flesh
and spirit, perfecting holinesse in the feare of God.*

L O N D O N,

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To the Reader.



Ood Reader, it is now a Law (it seemes) of Custom's making, that be the Wine of the Treatise never so good, yet it must be recommended by the Ivie-bush of an Epistle. The knowne (and yet unknowne) abilities and worth of the Author had been sufficient, I conceive, without the help of a Prefatorie to have made the match betweene every mans eyes and

To the Reader.

it. In his former Writings he hath laid a sure foundation of respects in abundance, to his future. Neither hath any man that hath thoroughly tasted his spirit in his other pieces, need of any further provocation then his own memory, to drink *toties quoties* of it. I desire not to take away any mans crown from him, to set upon the head of another; but neither on the other hand doe I meane to burne with my owne thoughts (in this kinde) for any mans pleasure. Therefore this I must say concerning him, that I never met with such a heart so well headed, nor such a head better hearted amongst the sons of men: And doubtlesse when such an head shall conceive

To the Reader.

ceive and propagate by such an heart, the children must needs be eminently lovely, and desirable above measure. No man can converse understandingly and intimately with his conceptions, notions, and straines, but must needs relish their company, as the society and converse of Angels. The trade of his spirit lies in the finest, and choicest, and richest commodities of heaven : His Cord or Line is long, and he lets downe into the bottome of the Scriptures, and his Bucket bringeth up the deep things of God. Into those Mountaines, out of which other men digged Silver onely, he digs farther, and finds and fetcheth out Gold : Such Scriptures which

To the Reader.

by other mens trimming shone onely as the light of the Moon, by his furbushing cast now a lustre and brightnesse as the light of the Sunne. Where onely Righteousnesse was thought to grow heretofore, he finds a root of Peace also : And at those lattices through which Peace onely was conceived to looke, he discovers the appearance of a more noble visage, *viz* of joy in the holy Ghost. And thus by that heavenly art and skil which God hath given him in this Husbandry, he hath increased the spirituall revenues of the Church, and hath caused the field of the Scriptures to give out more of his strength to the world then heretofore.

But

To the Reader.

But it may be, whilst I am taking paines, and desirous to bring thee and the ensuing Discourse friendly together, I doe but separate betweene you, and keepe you asunder; and thou hadst beene in the bosome of it before this, had not an impertinent Epistle detained thee by the way. A word or two further of the Argument or Subject, and then what haste thou wilt, to thy soules desire.

The Author in this Treatise discusseth that noble subject of growing in Grace: And what Argument is there upon which a living Christian should rather desire to bestow more of his spirituall time, and consecrated houres, then on this? It is a
low

To the Reader.

low and unworthy straine in some, whom Charity yet will needs call Christians, not to make out with any strength of desire or indeavour after any further measure of Grace or holinesse, then what will serve to keepe life and soule together, i. soule and hell asunder. They are still poring with their eyes to descrie that subtile (if not invisible) line, wherewith God hath circumscribed and limited things of absolute necessity to salvation, that so they may take their liberty, and solace their flesh, as neere unto hell as possible may be, without danger of falling in; and not encumber themselves with the things of God and of heaven more then needs must, till

To the Reader.

till their dearely beloved (the world I meane) and they be ready to part; as if they knew they should, in the fit of their last sickness, or pang of death, shoot up on the sudden to a sufficient height and stature in grace and holinesse, as some doe in length of body. But that man for heaven, and heaven for him, who sets up for his mark the Resurrection of the dead, *Phil. 3. 11.* that is, (by a metonymie of the subject for the adjunct, frequent in Scripture) that perfection of holinesse which accompanieth the estate of the Resurrection, and labours and strives, if by any meanes he may attaine unto it; and that knowes no competence of Grace, but all that can be

To the Reader.

be gotten both out of heaven and earth. But by that time thou art a little entred, and warmed with the Authors spirit in the Treatise, I conceive thou wilt despise (upon the ground of a non-necessity) any incentive or provocation from me, to quicken thee in the way of this great duty of growing in Grace: And therefore I shall be at no farther expence either of time or pen upon thee, upon this occasion. Only my heart is with thee, and shall be much in desire for thee, before the God of heaven, that the reading of this piece may adde a cubit unto thy stature in Grace, and that the blade may shoot up unto the eare, and the eare become to full corne in the eare, by

To the Reader.

by that time thy soule shall be
rained upon by this golden
showre from heaven.

Colemanstreet,

Decemb. 18. 1640.

Thine, in all

soule-service,

J. G.



THE TABLE.

The first part of the Tryall of a Christians Growth in *Mortification* :

Delivered { 1. *By right Rules*
 2. *By Cautions to pre-* } of judging.
 vent false Rules

1. *Negative. By such symptomes as argue much corruption unpurged out, and small progresse in this work.*

1. When a man doth magnifie and sets a high price upon worldly and carnall excellencies and pleasures. 98

2. When our minds are carried out to superfluities, and more then needs, & discontented with our owne condition. 101

3. When our minds are so glewed to any thing, that we know not how to part with it. 102

4. When the heart is distempered under variety of conditions, and is very inordinate in them all, whether a prosperous or adverse condition. 103

5. The more carnall confidence we have in the creatures, and that our spirits are upheld by them. 105

6. The more full of envyyings and heart-burnings, and of strife against others, to get the credit, victory, or riches from them. 107

7. The lesse able to beare reproofes for the breaking forth of our lusts. 108

1. The right rules of judging of our progresse in *Mortification*.

8. The

THE TABLE.

8. The more quick and speedy the tentation is in taking and prevailing upon the heart. 109
9. The more power our lusts have to disturb us in holy duties. 110
10. When the bare recalling former acts committed prove a new snare to entice the heart. 112
2. Positive. *By such positive signes as argue a good degree in this work of Mortification.*
 1. The more insight a man hath into spirituall corruptions, joyned with a conflict with them. 114
 2. The more we grow up to a readinesse, willingness, freeness, and cheerfulness of heart to deny our selves. 116
 3. The more stable, eaven, and constant wee are in wel-doing, the more durable the holy frame of heart is in us. 119
 4. The more spirituall taste of the spirituall part of the Word. 120
 5. The more ashamed we grow of former carriages, and sensible of former weaknesses. 121
 6. The weaker we find lusts to be in the time of tentation. ibid.
 7. The more ability to abstaine from occasions and opportunities of satisfying a mans lusts. 124
 8. When we linger not after the objects of our lusts when absent, but are weaned from them. ibid.
2. Cautionall Considerations to prevent misjudging of our Growth by false rules.
1. *Caution.* That men estimate their progresse by having overcome such lusts as their nature is not so prone

THE TABLE.

prone to. Take a judgement of it by the decay of
thy bosome sin. 127

2. *Caution.* Iudge not by what you are in extraordina-
ry assistances, or extraordinary tentations. 128

Three things to cleare this Caution. 130

This Question resolved, whether we may certainly
judge of the degrees of our Mortification by the or-
dinary risings and prevailings of our lusts, or the
ordinary acting and exercise of our Graces. 134

Answered affirmatively.

An Objection, That the Spirit is a voluntary Agent,
who may act a lesse degree of habituall Grace
more then a greater. 137

Answered,

1. That yet the holy Ghost ordinarily assists
according to the proportion of Grace gi-
ven. 138

2. That the acting of Grace more increaseth
the habits, and so it comes all to one. 140

Two limitations and considerations
herein.

1. That God for some time of a mans
life may leave a strong Christian to
greater corruption then a weak, and
act a weak Christians graces more. 141

Four ends God may have in such a
dispensation. *ibid.*

2. That if a weak Christian be more
watchfull over his lusts for a time
then a stronger Christian, yet his
weaknes is discovered by two things. 148

3. *Caution.* To take into consideration our severall oc-
caions and opportunities to draw out corruption,
and means to draw forth Graces. 151

4. To consider the naturall temper of a mans owne
spirit; 22

THE TABLE.

spirit, whether quick and active, or slow. 153

5. We must consider what force restraining Grace hath in us, which often makes mortification seeme greater then it is.

6. Not to judge by our present listlessness to sin, which may arise from other causes than true mortification, and so make it seem much more at some times than it is in truth.

The difference between listlesse to sinne, and true mortification, in two things. 164

7. Not to judge of the measure of Mortification simply by the keenness, and edge, and sharpness of our affection against sinne, but by our inward strength against it: A discovery how that edge of spirit against it may deceive us, and how a young Christian may have a quicker stirring against sinne, when lesse strength.

The second Part.

**The Tryall of a Christians Growth in
Vivification, or bringing forth more fruit.**

1. This Doctrine in generall handled, That *True Branches* doe grow.

1. Proved by { Scriptures,
Reasons.

1. From Christs
relatiō to us as
an Head, and
we his mem-
bers, demon-
strated 3. waies.

1. From our conformity to him. 173
2. His having received all fulnesse to fill us. *ibid.*
3. Our growth making up his fulnesse, as he is mystically considered one with us. 174

2. Recaf.

THE TABLE.

- | | | |
|-----------------------------------|--|--|
| 2. Reas. From God the Father, who | <div style="display: inline-block; vertical-align: middle; font-size: 3em; line-height: 1;">{</div> <div style="display: inline-block; vertical-align: middle; margin-left: 10px;"> <p>1. Hath appointed every one their measure. 176</p> <p>2. Hath promised it. <i>ibid.</i></p> <p>3. Hath appointed means for it. 177</p> </div> | |
|-----------------------------------|--|--|
3. Reas. From the Saints themselves, who cannot be saved unlesse they grow. *ibid.*
2. This Growth of Beleevers further opened by way of Explication, by such considerations as are fitted to satisfie the tentation of such Christians as discern not their Growth. 178
1. A generall premise, shewing what sort of Christians this objection and tentation usually most befalls. 180
- Two sorts of Christians. *ibid.*
2. Certain considerations more generall, that may give some light into the discovery of Growth, and some ease to such tentations. 183
1. That growing in Grace is a mysterie rather to be apprehended by faith then by sense. *ibid.*
2. The eager desire many have to grow and attain to more grace, hinders them from discerning their growth. *ibid.*
3. That the progresse of a Christian is not in many so easily discernable, as the change at the first work of conversion, and as their first growth. Then the Reasons. 184
4. That to discern of growth there must be time allowed. 185
- It is after some time. 186
5. Consider the severall wayes men are brought to that measure appointed, the: some have the advantage of others. 186
1. Some have a greater stock of grace given them at the first; which is done

THE TABLE.

- in two cases. *ibid.*
2. In the manner of growing, God puts much difference. 187
1. Some grow without intermission. *ibid.*
2. Some God ripens for heaven sooner. 188
3. *What it is to bring forth more fruit* explicated, which affords more direct helps for such a discovery. *ibid.*
- This explicated, {
1. Negatively, *What it is not to bring forth more fruit* really, though in appearance, whereby some mistakes are removed. *ibid.*
2. Positively, *What it is to bring forth more fruit.* 189
1. Negatively,
1. It is not to grow onely or chiefly in *Gifts*, as abilities to pray, preach; or of knowledge, but in *Graces*. *ibid.*
- Three Cautions herein. 190
2. Our bringing forth more fruit is not to be measured by the successe of our gifts, the fruits of our doings, but the doings themselves. 193
3. It is not simply to be estimated by the largenes or smalnesse of our opportunities of doing good, which may vary, but by the heart to doe good. 195
4. Not alwayes to be measured by accessory *Graces*, as joy, and spirituall ravishments. 197
5. It is not to be measured by increasing in profession and seeming forwardnesse, but inward and substantiall godlinesse. 198
6. How from the largenesse of the affections to good, there may be a decrease. This at large explicated. How young Christians have more large affections, which yet are not so genuine and spirituall. 199
7. We

THE TABLE.

7. We must not measure our growth by growing in some kind or sort of duties, but in the universall extent of godlinesse, duties both of our generall and particular callings. 202
 How young Christians abound more often in holy duties for a time, and the necessity of it for their condition. 205
2. Positively: We grow and bring forth more fruit,
 1. When we goe on to adde grace to grace. 207
 2. When we find new degrees of the same grace added. 210
 3. When fruits and duties grow more ripe and spirituall, though not more in bulke. 212
 What it is gives the spirituall relish to this fruit. 213
 4. When the heart growes more rooted into Christ. 214
 5. The more we learne to bring forth fruit in season. 216
 6. When we grow more constant and caven in a holy course. 217
 7. When though a mans difficulties and oppositions are more, and his meanes lesse, yet he continues to bring forth fruit, as when his means were more, and difficulties lesse. 218
 8. When though a man doth lesse, yet growes more wise and faithfull to lay out his abilities and opportunities to the greater advantages for Gods glory and the good of others. 219

THE TABLE.

The Tryall of a Christians Growth. The third Part.

*Resolving some Questions about Growth in Mortification,
and some about Growth in Vivification.*

1. About Growth in Mortification, two Questions.
 1. Quest. Whether every new degree of Mortification, be always universall, extending it selfe to every sin. 223
 Answ. affirmative, for three reasons. 224
 An Objection answered. 227
 2. Quest. Whether in the indeavours of a Beleever to mortifie some one particular lust, that lust becomes not more mortified then others. 229
2. About Growth in Vivification, three Questions.
 1. Whether every new degree of Grace runnes through all the faculties. 231
 Answ. affirmative. ibid.
 2. Quest. Whether one Grace may not grow more then another. 232
 Answ. by two Propositions. ibid.
 3. Quest. concerning the manner of this growth, whether it be by more *radicating* the same Grace in the heart, or by a *new addition*. 235

THE



THE TRYALL OF a Christians growth.

Some OBSERVATIONS premised
upon this Parable of the Vine,

JOHN 15. 1, 2.

*I am the true Vine, and my Father is
the Husbandman. Every branch in
me that beareth not fruit, he taketh
away: and every branch that beareth
fruit, he purgeth it, that it may bring
forth more fruit.*



Faire and fruitfull Para-
ble this is, spread forth
into many Branches. In
which, under the plea-
sant shadow of a *Vine*,
(upon occasion, they had but newly
beene made reall partakers of his
B blood

The summe
and division
of the words.

blood in the fruit of the Vine) *Christ* elegantly sets forth himselfe, and the estate of his Apostles, and in them of all visible Professors to the end of the world: Shewing also under that similitude, what his Father meant to doe with *Judas*, now gone out to betray him: As with all other unfruitfull branches like unto him, even cut them off, and throw them into the fire. But on the contrary, encouraging them, and all other fruitfull branches, that they should still continue to abide in him, with promise, they shall *bring forth yet more fruit*.

The Parable hath 3. Parts.

1. A *Vine* here is, of all the fairest, *verse 1.*

2. A *Husbandman*, of all the care-fullest.

3. The end of planting this Vine, which is *fruitfulnessse*.

I.

First, this *Vine*, as all *Vines* else, hath *two* sorts of *branches*.

1. Such as, though greene, bring forth no true fruit, nought but leaves.

2. Such as bring forth fruit, *ver. 2.*

The

The Husbandman hath answerably offices of two sorts towards them both, ἀἰσεν, καὶ δαίσεν, which is a witty *Paranomasia*, *Amputare & Putare*, to *Lop* and *Cut off*. First, clean to cut off those that are utterly unfruitfull, which then are cast out, wither, and are gathered and cast into the fire. So ver. 2. & 6. And thus now hee meant to deale with *Indas*.

2.

But 2. to *Purge*, and but lop off the luxuriant and too much runnings out of the fruitfull branches into sprigs, which they are subject to.

Thirdly, his end in all is, that *fruit*, and *more fruit* might be brought forth. This is his end of planting this Vine, this is the end of purging these branches of it, which he being frustrated of, in those other, is the cause why he takes them cleane away.

3.

To exhort them unto which, was one maine end of Christs using this Parable, and unto this tends all in the following Verses, either as meanes or motives unto fruitfulness.

First as means, 1. He assures them

1.

of their being in the state of grace,
verse 3. Assurance is a means of fruit-
fulnesse.

2. He mentioneth *Purging by his word*, in the same verse, which is a meanes he further useth.

3. He inculcates into them the sense of their owne inability *to doe any thing without him, ver. 5.*

4. Therefore *to abide in him*, and suck from him, *ver. 5.*

5. And to let his *Word abide in them*, by which *he shall also abide in them*, and by which they may still be purged, and so be fruitfull.

2. The motives are, 1. If not, they know their doome, to *the fire* with them, *ver. 6.*

2. If they doe, their prayers shall be granted, *ver. 7.*

3. Hereby his Father is glorified, *ver. 8.*

4. They shall shew themselves his Disciples, *ver. 8.*

5. They shall continue in his love, who loves them as dearly as his Father doth him, *ver. 9, 10.*

And

And so you have the summe
of all,

The principall subject I aime at in
this Scripture, is this maine case of
Conscience, which useth to be the
exercise and inquisition of many
good souls, How a Christian may
discerne his growth, both in purging
out corruptions, and increase of
grace, and the fruits of it.

Therefore what ever other spread-
ing fruitfull observations grow upon
this stock, (and this Vine affords ma-
ny) we will but shortly, and as men
in haste, view and take notice of, but
as in our way to that other which I
principally intend, and onely so far
stay upon the observation of them,
as the bare opening this similitude
here used, doth give sap and vigour to
them.

And first, *Christ, he is a Vine.* To
explaine this, First, *Adam* indeed was
a Vine, planted in Paradise, to beare
all Mankind upon, but he turned a
wild one, he proved not the *true Vine*.
God planted him to allude to that,

I. Obser.
How Christ
is a Vine.

Ier. 2. 21. A noble Vine, a holy and right seed, but he degenerated, and so all engrafted on him, bring forth nothing but grapes of Sodome, as Isaiah speaks.)

But 2. God the Father having many branches of chosen ones that grew by nature on this cursed stock of *Adam*, whom *ver. 16. he had ordained to bring forth fruit*, to spring and spread forth in the earth in all ages, and then to be transplanted unto heaven, the Paradise appointed for them, the earth being but the nursery of them for a while, he did appoint his owne *Sonne* to be a new root, into whom to transplant them, and ordained him to be that bulke, and body, and chiefe branch they all should grow out of, who is therefore called *The root of David*, *Rev. 22.* and that *Righteous branch*, *Ier. 22. 6.*

Whom therefore 3. he planted as a root here on earth with us, and cloathed with a humane nature, a weake and meane back and body, and an out-side, such as ours is, that so both
root

root and^o branches might be of the same nature, and Homogeneall: which nature of ours in him, he likewise *filled with his Spirit* (as with juice and sap) *without all measure*, that so he might fructifie, and grow into many branches, by communicating the same Spirit to them.

And 4. in relation to the multitude of branches he was to beare, though he was of himselfe the fairest *Cedar* that ever the earth bare, yet chuseth to be a *Vine* rather, of all trees the lowest, the weakest, and of the meanest barke and out-side of any other, onely because of all other it is the plentifullest of branches, and runnes out and spreads its bulke in branches, and those, of all the branches else of any other trees, the fruitfullest, it is therefore called *The fruitfull Vine*, *Psal. 128.3.* and for that reason onely doth he single out this comparifon, as futing with his scope, shewing therein his love; that as he condescended to the lowest condition for our salvation, so to the meanest resemblances

for our instruction, yet so^{as} withall he tells us, that no Vine, nor all the Vines on earth, were worthy herein to be compared, nor to be so much as resemblances of him.

2. *Obfer.*

That Christ
is onely the
[True Vine.]

For he, and he alone is the true *Vine*, that is the second Observation.

For take those choicest excellencies in a Vine, for which the comparison here is made, as *fruitfulnesse* either in boughes or fruit, and it is but a shadow of that which is in him. As God onely is [*I am that I am*] and all things else have but the shadow of being: so Christ alone hath onely all the excellencies in him in the true reall manner of all things to which he is compared. So in like manner he is said to be *Bread indeed*, *Iohn 6. 55.* and *ver. 32. The true bread from heaven.* Manna, and all other meat, and all that sweetnesse which is in meat, is and was but a shadow to that which he affords. He excels and exceeds all things he is compared to, in what they have, and they are but shadows

dowes to him, *Hebrews 10. 1.*

First therefore, never any Vine so fruitfull. *All our fruit is found in him, Hos. 14. If you abide in me, you shall bring forth much fruit.* He hath juice to supply you with every grace, to fill you with all the fruits of righteousness, which if the branches want, it is for want of faith in themselves, to draw from him, not want of sap in him.

Secondly, this he is at all times, hath been in all ages, thus flourishing, this root never withers, is never dry or empty of sap, it is never winter with Christ. *Every branch,* saith the second verse, every one that hath borne fruit in any age, beareth all its fruit in him: branches in him fear no drought, *Ier. 17. 8.*

Thirdly, for largeness of spreading, no such Vine as this. *He* (as the Psalmist sayes, *Psal. 80. 11, 12.*) *sends out his boughes unto the sea, and his branches to the rivers:* all the earth is, or hath beene, or shall be filled with them.

Is

Vse

Is to perswade us to take Christ alone, and make him our All in all, because in him all excellencies are supereminently found. All creatures are not enough to serve for comparisons to set him forth, and when they doe in part, for some particular thing that is the excellentest in them, yet therein they are but *shadowes*, *Heb. 10.*

1. He onely is the truth, he is the *true light*, *Iohn 1.* The Baptist, *Moses*, and all lights else were but as twilight, but a shadow: So he is the *true bread*, the *true Vine*, he hath really the sweetnesse, the comfort, the excellencies of them all. The like may be said of all those relations he hath taken on him; so he onely is a true *Father*, and *Husband*, &c. and the love and sweetnesse in all other Fathers and Husbands are but a shadow to what is in him.

Obser. 3.
How the Fa-
ther is the
Husbandman.

As Christ is thus a *Vine*, so his *Father is the Husbandman*, and as strange a Husbandman, as Christ a Vine.

For first, he is the very *root* of the Vine it selfe, which no Husbandman is

is to any Vine; therefore he that is the Vine calls the Husbandman his Father, *My Father is the Husbandman*. This Vine springs out of his bosome by eternall generation, for this is the derivation of our Off-spring, *Chap. 14. 20. I am in my Father, and you in me.* And *Chap. 5. 26.* The Father *He hath life* (originally) *in himselfe*, and gives it to the Son, and the Son to us, and thence spring living fruits, the fruits of righteousness.

2. He is the ingraffer, and planter of all the branches into this Vine. *Esay 60. 21.* he calls them *His righteous people, the branch of my planting, the work of my hands*. Other Husbandmen doe but expect what branches their Vines will of themselves bring forth, but God appoints who, and how many shall be the branches, and gives them unto, and ingrass them into his Sonne.

3. He appoints what fruit, and what store of fruit these branches shall bring forth, and accordingly gives increase, which other Husbandmen

men cannot doe : *Paul may plant, and Apollos may water, but God onely gives the increase, 1 Cor. 3. 7.* Though Christ merited, yet the Father decreed every mans measure of fruitfulness.

4. He is the most diligent Husbandman that ever was; for hee knowes, and daily views, and takes notice of every branch, and of all their fruit : for sayes the Text, *Every branch that brings not forth fruit, he takes away, &c.* therefore knows who beareth fruit, and who doth not. He knowes their persons, *who are his*, and who are not. *2 Tim. 2. 19.* not so much as *one* man could come in *without a wedding garment*, but hee spies him out : and as their persons, so he knowes *their works* also, *Rev. 2. 2.*

5. The most carefull he is daily to purge his Vine : so sayes the second verse. And of all possessions, saith *Cato, Nulla possessio majorem operam requirit*, Vineyards need as much care, and more then any other. The Corne when it is sowne, comes up, and

and *growes alone*, and ripeneth, and comes to perfection, the Husbandman sleeping and waking, he knowes not how, saith Christ: But Vines must be drest, supported, sheltered, pruned, wel nigh every day.

And of all trees God hath most care of his Vines, and regards them more then all the rest in the world.

Is to honour the Father in all the works tending to our salvation, as much as wee honour the Sonne: If Christ be the Vine, his Father means to be the Husbandman: And indeed, it may teach us to honour all the three Persons in every work that is saving, for in all, they bear a distinct office; the Father hath not onely a hand in Election, but also in Sanctification, concerning which this Parable was made. If Christ be the root that affords us sap, whence all fruit buds, the Father is the Husbandman that watereth the Vine, gives the increase, purgeth the branches, and is the root of that life which Christ affords to us, and then the *Spirit* also comes in to

Vse 1.

to have a work and influence herein also; for he is *the sap*, though not here mentioned, yet which is impled, which lies hid in this Vine, and appears in all the fruits that are brought forth, therefore called, *Gal. 5. Fruits of the Spirit*. None of the three Persons will be left out in any relation, or in any work, that is for our salvation. That ever three so great persons should have a joynt care of our salvation, and sanctification, and we our selves neglect it! That they should be so carefull, we so negligent and unfruitfull! If they doe all so much for us, what should not we endeavour to doe for our selves?

Vse 2.

Be careful of your words, thoughts, wayes, affections, desires, all which are the fruits of your soules; for God takes notice of all, *he walks* in this his garden every day, and spies out how many raw, unripe, indigested performances, as Prayers, &c. hang on such or such a branch, what gumme of pride, what leaves, what luxuriant sprigs, what are rotten boughes, and which

which are found, and goes up and downe with his pruning knife in his hand, and cuts and slashes where he sees things amisse; he turnes up all your leaves, sees what fruit is under. Thus he walks in his Garden.

When the Church is in any distresse or misery, goe to him that is the Husbandman, such is the case of this his Vine, spread over the face of the earth. Complaine as they, *Psalm. 80. 12. Why hast thou broke downe her hedges, so as all they which passe by doe pluck her? the boare out of the wood doth wast it.* Complaine to him that the hogs are in his Vineyard, and doe much havock and spoile therein; and tell him that he is the Husbandman, who should take care for it. So they goe on to pray, *Return, we beseech thee O God of Hosts, looke downe from heaven, behold and visit this Vine, and the Vineyard which thy right hand hath planted, ver. 14, 15.*

We see this Vine hath branches of two sorts, fruitfull and unfruitfull, which is the 4. thing to be observed.

And

Vse 3.

4. Obs.

Two sorts of Branches in this Vno.

Fruitfull and
unfruitfull.

And herein our Saviour followeth the similitude ; for experience shews the like in Vines. And Writers of Vines observe it, and accordingly distinguish the branches of Vines into *Pampinarios*, which bring forth naught but leaves, and *Fructuários*, which bring forth fruit.

The unfruitfull they are such as make profession of being in Christ to themselves and others, and receive some greenesse from him, but no true fruit : For their *profession* they are *branches*, for their *emptinesse*, *unfruitfull* ones.

Quest.

The onely question is, how such as prove *unfruitfull*, are said to be *branches*, and to be in *Christ* ? Every *branch in me, &c.*

Ans. I.
How the un-
fruitfull are
in Christ.

Many comparisons there are of Christ, as he stands in various relations to his Church : whereof some serve to expresse one thing, some another. That of a Vine, here presents him onely as he was to spread himselfe into a *visible Church on earth*, in the profession of him : And so considered,

dered he may have many branches that are unfruitfull. That other of *An head over all the family in heaven and earth*, imports his relation onely to that invisible company of his Church mysticall, which together make up that generall Assembly, spoken of in *Heb. 12.* which are *his fulnessse*, *Ephes. 1. ult.* And agreeable to this meaning, in comparing himselfe to a *Vine*, in this large and common relation of a *root* to both sorts of *Professors*, true and false, is that other expression also, whereby he sets forth his Fathers office, when he calls him not *ἀμπελουργός*, a Vine-dresser, or a tiller of a Vineyard, in a strict sense, as *Luk. 13. 7.* but *γεωργός*, as it were at large, *The Husbandman*: As thereby denoting out, not simply & alone that peculiar care & relation that he hath to true beleevers onely, that are branches of this Vine, (though including it) but withal that cōmon care and providence w^{ch} he bears to others of his creatures; & this because some of these brāches of this *vine*, are to him but as others out of

the Church, and of no more reckoning with him. The *Fathers* relation herein, answering to, and in a proportion running along that which Christ beares towards them: *Those* that Christ is head unto, those he is a *Father* unto: Those whom Christ is but as a Vine unto, he is but *γέρωνος*, an *Husbandman* unto, whose office is seen as well in cutting off such branches, as in pruning and dressing of those other.

2.

These unfruitfull ones are not in Christs account, reckoned as true branches here: For in the 5. verse, he calls his Disciples, there and then present with him, (when now *Indas* was gone forth afore, as appeares Chap. 13. 30.) onely *The branches*: and therefore repeats it there againe, *I am the Vine*, with this addition, *Ye are the branches*. As he is the true Vine, so these onely the true branches; the other he calls but [*ὡς κλῆμα*] as a branch, ver. 6. *He is cast forth (as a) branch*, so tearmed, to expresse rather his *Fathers* dealing with such, that as they that

that are dressers of a Vineyard, use to doe with such branches, so my Father with them : but they themselves are but *Tanquams, Quasi palmites, As branches*, not really and in truth such.

That expression which seems most to make for it in the second verse, when he sayes, *Every branch in me that beareth not fruit*, those words [*in me*] may as well, yea rather be understood to have reference to *their not bringing forth fruit in him*, then to their *being* properly branches (*in him*) so as the meaning is, they are branches that bring *not forth fruit in me*. Though they doe some good, yet it is not fruit, if so, [*not in me*] though from me, and from my assistance. And his meaning is not so much that they are branches in him, as that they bring not forth fruit in him. Which indeed is one of the characteristicall differences betweene true and unsound branches, and one maine scope of the Parable, and this the Syriack Translation makes for, reading it, *Omne palmitem qui in me non fert*

The severall
sorts of bran-
ches that prove
unfruitfull.

fructum, Every branch which in me bringeth not forth fruit. And there is his reason that this should be his meaning, that He never reckoned them at all true branches, because at no time ever truly fruitfull; for that is the difference God puts betweene these and those other, that *Those that bring forth fruit, his Father purgeth that they may bring forth more fruit.* He lets them not run so far out into sin, as to become altogether unfruitfull: But these *He takes away.*

Use.

The Use is to stir up all that professe themselves in Christ, to examine whether they be true genuine branches of this true Vine or no. Here in this Kingdome, Christ is spread forth into a faire and pleasant Vine in shew, as this earth affords: But if we Ministers were able with this *Husbandman* here, to turne up the leaves of formall profession, and look with his eyes, we should discern that there are but a few true branches indeed to be found in flourishing congregations, as *Isaiah* foretold there should

should be in Israel, *Isa. 17. 5, 6. Like the gleaning grapes, two or three in the top of the uppermost bough, foure or five in the outmost fruitfull branches.*

Now for a generall help to discern whether you be true branches, consider, that union makes men branches, and men are accounted branches of Christ in regard of some union with him : and such as their union is, such also is their communion with him, and accordingly such branches are they, and such their fruit.

1. Some (and indeed the most) are united to him but by the externall tye of the outward ordinances, as their obligation made in Baptisme, knit to him thereby, no otherwise then many graffs are that do not take or thrive in their stocks, onely stand there as bound about by a threed; and accordingly is their communion with him, wholly externall: continuing to partake of the outward ordinances, but without any sap or inward influence derived without inward work of the Spirit or stirring of affection;

and answerable is their fruit, when no other but such as you shall find grow in the waste of the wildernesse among Heathens, which ingenuity and modesty, and naturall honesty and naturall conscience brings forth: but not such as an inward sap from Christ useth to bring forth. Civill men are not true branches; for look on Christ the root, and see what fruits abounded in him most, as fruits of holinesse did; and therefore if you were true branches, the same would abound in you likewise: for every tree brings forth according to its kind.

2. You have some into whom (they living in the Church) Christ begins to shoot some sap of his Spirit into their hearts, quickning them with many good motions, and stirring up some juicenesse of affections in the Word and Sacraments, which causes them to bud forth into good inward purposes, and outward good beginnings: but this being not the communication of the Spirit, as sanctifying and changing the branch in-
to

to the same nature with the root, therefore it comes to passe they are still nipt in the bud, as the stony ground was, and the sap stricken in againe, like rath ripe fruit, which looking forth upon a February Sun, are nipt againe with an April frost. Many, when young, and their affections are greene and tender, are wrought upon, and bud, but the scoffes of men nip them, and their lusts draw the sap another way, as hopes of preferment, and the pleasures of sin, and so these buds wither and fall off, and the Spirit withdrawes himselfe wholly into the root againe.

Againe, 3. Some there are, as the *thorny ground*, in whom this inward sap communicated to them, though not spiritually, changing and renewing them, yet being communicated in a further degree, abides in them longer, shoots up farther, and these prove exceeding greene branches, and are owned for true, even by the people of God themselves, as *Judas* was by the Apostles, and therefore are outward-

ly like unto the; for how else are they said to be cast out? *ver. 16.* who therefore had once some fruit to commend them, for which they were accounted of by them, and received amongst them, *who judge of trees by the fruit.* Neither are their fruits meerly outward, like *Solomons apples of gold* in pictures of silver, meerly painted, but they have a sap that puts a greenesse into what they doe, and by reason of which they beare and bring forth; for how else are they said to wither also? *ver. 6.* which is a decay of inward moisture and outward greenesse: And these have an union with Christ as with a Lord, *2 Pet. 2. 1.* he ascending to bestow gifts even upon the rebellious also, *Isa. 68. 18.* to enable them to doe him some service in his Vineyard: but yet not with Christ as with a head. Neither is it the spirit of Adoption which they receive from him; and such a one was *Indas*, who was not onely owned by the Disciples, who knew him not to be false, but who surely at the first had an inward

ward sap of gifts derived, to fit him for the Ministry, he being sent out as an Apostle to preach, whom Christ here aymes at in this place.

For a more particular differencing of these branches and their fruits, it is not my scope to ingrasse a large common place, head of all the differences between temporaries and true believers, upon this stock; this root is not big enough to beare them, they being many; Onely I will explaine those differences which the Text affords, because they are in our way, and will farther open the words.

i. That which they bring forth, *is not true fruit*, the holy Ghost vouchsafeth it not that name, *They* are said, *not to bring forth fruit*. That speech in *Hosea 10. 1.* will give cleare light to understand this, with the ground of it also, *Israel is*, there called, *an empty Vine, which brings forth fruit to her selfe*. It implyes a seeming contradiction, that it should be called an *empty Vine*, and yet withall to *bring forth any fruit*. And not leaves, good works

Some differences of branches fruitfull and unfruitfull.

1. Difference. How the good works of Hypocrites are not true fruits.

works onely, but good actions, and those greene, and therefore *Iude 12.* *their fruit is said to wither*, as themselves are said to *wither here, ver. 6.* As there it is said to be an *empty Vine*, though it hath *fruit*, so here they are said *not to bring forth fruit* at all. Now the meaning of both, is one and the same: For a thing is said to be *empty*, when it wants that which is proper to it, and ought to be in it; as Wels are called empty, when they are not full of water, they are full of ayre, for *Non datur vacuum*. So they are called an *empty Vine*, and these *branches* to *have no fruit*, because not such as ought to grow upon them, such as is proper to the root they seem to grow in. Therefore in *Heb. 6. 7.* that Epithet is added, *Meet hearbs, or fruit*, that is, *such as should grow there*. So *Luke 3. 8.* *They are to bring forth fruit [worthy] amendment of life*, or else they were to be cut downe: that is, such as became true repentance, as were answerable, fuitable thereunto. As we say a man carries himselfe

selfe *worthy* of his place, when answerably to what is required of him in it. That place in *Hosea* further acquaints us with the true ground, why their fruits (though greene, and *Chap. 6.4.* it is called *goodnesse*, yet) were not to be accounted meet fruit, and so not fruit at all, because it brought forth all its fruit, whether good or bad, *to it selfe*: That is, those ends that did draw up the sap, and did put it forth in fruit, were drawne but from themselves, they bring them not forth principally to God, and for him. All their prayers, all their affections in holy duties, if they examine the reason of them all, the ends that run in them all, and whence all the motives that doe actuate all they doe, they will finde they are taken from themselves: And though the assistance where-with they are enabled to doe what they doe, is more then their owne, yet their ends are no higher then themselves, and so employ the assistance God gives them for themselves. Now the end for which a
true

true branch brings forth *fruit*, is, that God might be glorified. Thus *Rom. 7.8.* when *married to Christ*, they are said to *bring forth fruit to God*; which is spoken in opposition to *bringing forth fruit to a mans selfe*. Thus also Christ here useth this as the great and maine motive to fruitfulness in *ver. 8.* *Hereby is my Father glorified, that you bring forth much fruit.* Now whom will this move, into whose affections will such an argument draw up sap, and quicken them? None but those hearts who doe make Gods glory their utmost end, and so all true branches doe, or else this motive were used by Christ in vaine unto them. And as this end makes their performances to be *fruit*, so this being wanting, all that is brought forth deserves not the name of fruit, for it is not *fruit worthy*, as the Baptist sayes, not *meet fruit for the dresser* to receive, (as was noted out of the *Hebrews*) not such as ought to grow on that tree. *They should be trees of righteousness, the planting of the Lord, that*
he

hee might be glorified, *Esay 61. 3.*
 Againe, not meet or suitable for the
 root it seems to grow upon, that is,
 such as Christ did bring forth; for he
 did all that his Father might be glori-
 fied: and therefore sayes he, *ver. 8.*
If you doe likewise, you shall be my Dis-
ciples. Againe, otherwise it is not
 such as is meet for the Husbandmans
 taste and relish, it being equall that
He that planteth a Vineyard, should eat
the fruit of it, 1 Cor. 8. 7. And in fruit
 you know above all we regard the
 taste, and esteeme the relish of it. *Eve*
first considered the fruit was good for
food, then pleasant to the eye, Gen. 3.
 It is not the sap that is in fruit onely
 makes it acceptable; Crabs are as full
 of sap as apples: Nor is it the green-
 nesse, or colour, or bignesse, but the
 relish that is the chiefeft excellencie
 in it, though the other, when joyned
 with a good relish, makes it more de-
 sirable: So though thy performances
 be full of life and affection, and
 green, and long, and many, yet if they
 relish and taste of none but self-ends,
 God

2. Difference.
How Hypo-
crites bring not
forth their
fruit [in Christ]

God regards them not, they are not *ad gustum suum*, it is the end that gives the relish, and makes them fruits, and acceptable to God.

The second difference this Text holds forth, is, That they bring not forth their *fruit in Christ*: for so the Syriack Translation reads it, as making the sense to be, that *they bring not forth fruit in me*, and so referring, not so much to being *branches in him*, as to *not bearing their fruit in him*. Which indeed seemes to have beene Christs meaning, for his scope in this Parable is to shew how he is the root of Sanctification; and how not the habituall power onely, but every act and the performance comes from him, *Without me ye can doe nothing*, ver. 5. And thereupon to exhort his Disciples to fetch all *from him*, and to *abide in him*, and therefore also, when he speaks of these unfruitfull branches at ver. 6. that which here he calls *bearing not fruit in me*, he expressees there by *not abiding in me*, as the cause of their not bringing forth fruit in him.

him. And the principall scope of that phrase, *Abide in me*, is, as evidently appeares by *verse 4, 5.* to depend upon him for bringing forth of fruit, and to fetch strength from him by faith. So *3 Ioh. 21. Their works* [are said to be] *wrought in God.* There is therefore this essentiall defect in the work upon them, that they doe not doe all in that dependance upon him, such a dependance as a branch hath upon the root, in bringing forth of fruit. For, my brethren, this you must know, that as it is essentiall to euangelicall Sanctification, to doe all *for another*, as your *end*, namely to God, so to doe all in the strength of *another*, as your sole assistant, namely *Christ*, who works all in you, and *through whose strength*, saith *Paul*, *I am able to doe all things*, and nothing without it. *The life we lead is by faith*, and it is *not I*, but *Christ who lives in me.* Therefore we find both these joyned, *Phil. 1. 11.* *The fruits of righteousness* [are said to be] *by Iesus Christ to the praise and glory of God.* The latter is mentioned as
the

What it is to
bring forth
fruit [in Christ]
explained.

the finall cause, the other as the efficient cause: Both these are necessary unto true Sanctification. For as we are to *honour the Husbandman* by making him our *end*, so also the *root*, by doing all in *him*, and from him. Now *temporarie beleevvers*, as they doe all principally *for themselves*, so also all *as from themselves*: and as they doe not make *God* their *end*, so nor *Christ* their *root*. And so some expound that phrase in the parable of the *stony ground*, *Luke 8. 13.* when it is said they *have no root*, (though I think he means also inherent habits of grace infused, for it is added, *no root [in themselves]* which *Iob* calls *the root of the matter* which was *in him*) it is because they fetch not their strength to doe all they doe from *Christ* by faith, and from their union with him. And the reason is this, because they are never emptied of themselves, which is the root they grow upon, either in regard of their *owne ends*, or of *their owne efficiencie of working*: Whereas we must all be brought to *nothing* in
our

our selves, both in regard of *self-aymes*, and also *abilities* of working; and till our hearts are inwardly taught that lesson, *that we can do nothing without Christ*, we will not goe out of our selves. And therefore Christ endeavoured to en-grasse that principle into their hearts above all other now at his departure, *ver. 4, 5.* and indeed it is as hard a thing for nature to live out of its selfe, and fetch all from another, as not to live to its selfe, but to another. We are full of *our owne strength*, as well as of *our owne ends*. And although these unfruitfull branches they do indeed receive all their strength from Christ, and so all they doe in what is good, is *from him*: yet they doe not honour Christ in receiving it, by doing all as in his strength, and so doe not doe it as *in him*. But though they receive all, yet they work with it, as if it were their own stock, and so *glorie* (as the Apostle sayes) *as if they had not received it*. And thus though the sap and liveliness which stirs them is really and indeed efficiently from Christ, yet they may be said to bring forth *fruit in themselves*, because

D

both

both they neither receive it by faith, nor act by faith that strength received, as men acted by Christ, and working in Christ; but doe all, as if all proceeded from their owne root, even as the Ivie, though it clasping about the Oake, receives much sap from it, which it digesting, and turning into it selfe, yet brings forth all its berries by vertue of its own root, rather then as in the Oake, which yet sustaines and supplyes it with juyce and sap; whereas a true beleever brings forth fruit in Christ, as a branch in the Oake it selfe, as its own root, and so *from him all their fruit is found, Hosea 14. 8.* he fetcheth his assistance from him: whereas the inward assistance of another unsound branch is strengthned and supported by pride, and self-sufficiencie of gifts and parts, and not derived by faith, and maintained by confidence in Christs strength to act all in them; so that, as it is said of the *Corinthians*, that they *raigned, but without us*, sayes he: So I may say, *Temporaries* performe duties, and pray, but as *without Christ*. But all true beleivers are emptied first of their owne strength,

strength & ability, and so walk as those who can *doe nothing without Christ*, as those who are not able to love, beleeve one moment more without him. So *Phil. 4.13. I am able to do all things, but through Christ that strengthneth me.* And this they lay for a principle in their hearts they walk by, which therefore Christ presseth upon his Disciples here, as the maine requisite and fundamentall principle of Euangelicall Sanctification, *Without me ye can doe nothing.* And therefore such an one is sensible of that cursed self-sufficiencie in him, and humbleth himselfe, checks himselfe for it, as for as great and foule a sin as any other; and humbleth himselfe not onely for the want of what life and stirring, &c. should have been in the dutie he fell short of, in performing it; but also for that he sanctified not Christ, in the strength he received to doe it with: But another doth not so; if he finds strength, and power, and vigour to perform it, and quicknesse in the performance, he looks no farther. That poore man in the Gospel, as he acknowledged his want of faith, that he

had much unbelieve in him, so he goes out to Christ for the supply, *Lord help my unbelieve*, for he knew that it was *he* that made to beleeve. And again, a true beleever being thus sensible of his owne unability, doth (when he is any thing assisted) attribute all to Christ, when he hath done; and honours him as the *Author* of it in him; confesseth in his heart, betweene Christ and himselfe, that it was not he, but Christ that strengthened him: *It is not I*, (sayes the Apostle) *but the grace of God in me, though I have laboured more then they all*. But another, though hee receives all, yet not being emptied of himselfe, *boasteth* as if he had not received it. As the *Pharisee*, though he *thanked God* in words, yet in his heart attributed all to himselfe; such an one is the more full when he hath done, the other more humble. A true beleever glories not of himselfe, as of *himselfe*, but as *he is a man in Christ*, and that *as a man in Christ* he did it, and no otherwise. So 2 Cor. 12. 2. *I knew a man in Christ, &c. of such a man I will glorie, but of my selfe I will not glorie*. And yet it was himselfe
he

he speaks of, but yet not in himselfe as of himselfe, *but as in Christ.*

And if it be asked, Whether in every act a Christian doth thus ?

I answer, As to make *God a mans end* doth not require, that in every action a man should actually think of that his end, whilst yet habitually he makes it his aime ; as a man in his journey, doth not think of the place he goes to every step, yet so habitually hath it in his thoughts, as he keeps in the way. Parallel to this is it in *doing all in Christ*, it cannot be supposed that in every act a man hath such a distinct thought ; but at the beginning, and entrance into the action, he still hath such act, and exercise of faith ; And so, also often, in the progresse he reneweth it, and in the conclusion of the performance, doth sanctifie Christ in his heart, by ascribing the praise of all unto him.

If in the second place, the question be, Whether every true beleever doth from his first conversion, thus distinctly and knowingly (to himselfe) fetch thus all power from Christ, and doe all in him ?

Quest.

Ans.
Whether in every act a beleever doth all in Christ.

2 Quest.

Ans. I.

Whether
all belee-
vers doe
distinctly
fetch ver-
tue from
Christ by
faith.

The answer is, 1. That to all beleevers this principle of having recourse to Christ for acting their Sanctification, may (haply) not so presently be so distinctly revealed, as it hath been to others; their faith hath recourse to Christ, and doth take him implicitly for *Salvation*, in the large and generall notion of it, as it infolds all in it that is to be done to save them, when yet they have not learnt explicitly in every particular that concerneth their salvation, thus frequently to have recourse to him: it is probable that these Disciples of Christ (who yet savingly beleeved) had not this particular principle of *bringing forth all their fruit in Christ* as their *root*, untill now so clearly revealed to them, nor as yet so clearly apprehended by them, for ignorant they were of, and negligent in having recourse to Christ in many other particulars, and making use of him therein, which are of as much concernment as this. They had not so distinctly and explicitly (as would seeme) put their prayers up in Christs name, *Hitherto you have asked nothing in my name*,

Ioh.

Ioh. 6. 24. Neither had they so frequently exercised faith *on Christ* in all things, as *on God*. Therefore *Iohn 14. 1.* he calls upon them, *Ye beleeve in God, beleeve also in me.*

2. Those principles their hearts are secretly taught, and which habitually they practise, may yet be exceeding latent in them in respect of their owne discerning them, as was the case also of these Disciples. *Iohn 14. 4.* sayes Christ, *The way* (namely to heaven) *ye know*: and yet *verse 5.* it is said, *Thomas* sayes, *How can we know the way?* and *verse 7.* Christ sayes, *They knew him and the Father*; and yet *ver. 8.* *Philip* saith to him, *Lord shew us the Father*, speaking as if they were ignorant of him, for Christ rebukes him, *ver. 9.* and tells him he had *both seen him and his Father*. Those principles of Atheisme and *unbeliefe* (as those *sayings in the heart, that there is no God, &c.* of which the Scripture speaks so much) they doe all in men wicked and carnall, and are the encouragers, and counsellors to all the sinnes committed by them, and yet they are least of all discerned by them,

of all other corruptions, for they are seldome or never drawne forth into distinct propositions, actually thought upon, but lie as common principles taken for granted, and so guide men in their wayes. And so it is with some of the contrary principles of faith, they act all secretly in the heart, and yet are not discerned, untill called forth by the Word more distinctly clearing such a practise to them.

How their
union with
Christ is
not cleared
up to
all in
Christ.

Neither 3. is their *union* with *Christ* presently cleared up to all beleevers, which whilst it is darkly and doubtfully apprehended by them, Christs communication of his grace and strength to them in every action, remaines doubtfull also, and is not discerned by them. Of these Disciples Christ sayes, *John* 14. 20. *That in that day* (namely, when they received *the Comforter* more fully, of the promise of whom he there speaks) *they should know that they were in him, and he in them*: But not so clearly was this as yet apprehended by them, and so that intercourse betwixt Christ and them, for grace and comfort, &c. was not so clearly

clearly discerned by them, though continually maintained by him in dispensing all grace and power to them.

And 4. in the meane while take the lowest and poorest beleever, and he doth these foure things, which put together, is really and *interpretative* a bringing forth their fruit in Christ, though not in their apprehensions.

1. In that their hearts are trained up in a continuall sensiblenesse of their own insufficiencie and inability for any good thought or word, as of themselves; for *poverty of spirit*, to see their owne *nothingnesse*, in this respect is the first Evangelicall grace, *Mat. 5. 1.* and if the contrary would arise in them, to thinke through habituall grace alone received, they were able of themselves to doe good, it is checked soone and confuted by their owne experience of their weaknesse when left to themselves, (as *Peter*, when confident in his own strength) as also by those various *blowings of the Spirit* in them *as he pleaseth*, with which when their sailes are filled, *they are able to doe any thing*, but when withdrawne, they

Every beleever doth
4. things,
which are
really to
bring forth
fruit in
Christ.

they lay wind-bound, though all be hoyft up and ready, and not able to move of themselves. Now this principle habitually to live by, no carnall heart in the world doth.

And 2. for this assistance, they are trained likewise up (from the first) to have a continuall dependance from a power from above, (without which they find they *are able to doe nothing*) to come from God, and from the Spirit of Christ, with a renunciation of themselves, which implicitey is the same with this immediate intercourse with Christ, and is really equivalent thereunto, though they hit not at first haply on the right explicite notion thereof in that distinct manner that others doe: and in honouring the Spirit of Christ dwelling in them, they honour Christ, who sends that Spirit into their hearts, even as in honouring the Son, we honour the Father also; although our thoughts may sometimes more distinctly be exercised towards one person more then to another.

And thirdly, when they are taught to live

live thus in Christ, and bring forth all in him, and distinctly to apprehend it, as essentiall to a right bringing forth of fruit, their hearts instantly are brought to close therewith, there being an instinct, a preparednesse in their faith to make Christ their *All in all*, as any particular comes to be revealed to them, wherein they are to exalt him in their hearts; and if they have gone on in a confidence in their own graces, *henceforth they do so no more*, yea they humble themselves as much for so robbing Christ, or neglecting of him, in not having that distinct recourse to him, as for any other sinne.

And 4. though haply after this yet still their union with him being not cleared to them, their communion with him herein must needs remaine dark also, and therefore they often neither discern that they have any true communion with his person, nor can say how strength comes from him; yet having been thus taught (*as the truth is in Iesus*) they in a continuall renunciation of their own strength, denying the offers of assistance, that their
gifts

gifts and parts would make (even as they deny unlawfull lusts or by-ends) still have their eyes upon him, to work in them the *will and the deed*; and so by a faith of Recumbencie, or casting themselves on him for strength in all (such as they exercise towards him for justification, *Gal. 2. 16.*) they have a continuall recourse unto him. Upon which acts of true faith of living in him, being exercised by them, He, as he is pleased to dispense it, moves them, and works in them, although still they discern not the connexion betweene the cause and the effect, nor can hang them together, that is, to say, *How*, or that this comes from Christ, because their union with him is doubtfull to them, and also because the power that worketh in beleivers is secret, and like that of the heavens upon our bodies, (which is as strong as that of physick, &c.) yet so sweet and so secretly insinuating it selfe with the principles of nature, that as for the conveyance of it, it is insensible, and hardly differenced from that of the principles of nature in us: and therefore the Apostle prayeth

prayeth for the Ephesians, *That their eyes might be enlightned to see the power that wrought in them, Eph. 1. 18, 19.*

Yet so as 4. their souls walk by these two principles firmly rooted in them both, that all good that is to be done, must and doth come from Christ, and him alone; and that if any good be done by them, it is wrought by him alone, breathing after nothing more then to know him in the power of his resurrection: And having walkt thus in a self-emptinesse and dependance upon Christ, when once their union with him comes to be cleared up unto them, they then acknowledge as they, *Esay 26. That he alone hath wrought all their works in them,* that they are nothing, and have done nothing; and though before (as Christ said to him, *What I doe now thou knowest not, but thou shalt know,* so) they knew not what Christ doth in them, yet they shall know, and when they doe know it, they acknowledge it with the greatest exaltation of him, having reserved, during all the time of their emptinesse, the glory for him alone, and staying as *Ioab* did for *David,*

David, till Christ come more sensibly into their hearts, to set the crowne on his head.

This I thought good to adde, lest any poore souls should be stumbled, to clear this point to them.

Doct. 5.

In the most fruitfull branches there remaine corruptions unpurged out.

The fift Doctrine is, *That in the most fruitfull branches there remaine corruptions that still need purging out.*

This is taken but as supposed in the Text, and therefore I will more briefly handle it, it being not so directly laid downe, and but onely because it makes way for what doth follow. What shall I need to quote much Scripture for the prooffe of it? Turne but to your owne hearts, the best will finde proofs enough of it.

Reasons.

I.

That God might thereby the more set forth and cleare unto us his justifying grace by Christs righteousness, and cleare the truth of it to all our hearts. When the Apostle, long after his first conversion, was in the midst of that great and famous battaile, chronicled in that 7. *Romanes*, wherein hee was led
captive

captive to a Law, and an army of sinne within him, warring against the law of his mind, presently upon that wofull exclamation and outcry there mentioned, Oh miserable man that I am, &c. he falls admiring the grace of justification through Christ, they are his first words after the battaile ended, [Now] (sayes he) there is no condemnation to them that are in Christ: Marke that word [now] that [now] after such bloody wounds and gashes there should yet be no condemnation, this exceedingly exalts this grace, for if ever, thought he, I was in danger of condemnation, it was upon the rising and rebelling of these my corruptions, which when they had carried me captive, I might well have expected the sentence of condemnation to have followed, but I find, sayes he, that God still pardons me, and accepts me as much as ever upon my returning to him, and therefore doe proclaime with wonder to all the world, that Gods justifying grace in Christ is exceeding large and rich. And though there be many corruptions in those that are in Christ, yet there is no condemnation

tion to those who are in Christ, that walk after the Spirit, though flesh be in them: And this at once both clears our justification by Christs righteousness alone, and also magnifies and extols it.

It cleares it, therefore how doth this remaining of corruptions afford to our Divines that great demonstration against the Papists, that we are not justified by works, and those in themselves perfect, which they so impudently asseverate against their owne experience, because corruption stains the best, and even our righteousness is as a menstruous cloth.

And as it cleares it, so likewise it extols it: For how is Grace magnified, when as not onely all the sins and debts a man brought to Christ to pardon at first conversion, are pardoned, but after many relapses and provings bankrupt, we are yet set up againe with a new stock; and though we still run upon new scores every day, yet that these should still be paid, and there should be riches of love enough, and stock enough, that is, merit enough to hold out to pardon

don us, though we remained in this mixt condition of sinning, to eternity, this exceedingly advanceth the abounding of this grace.

2. It serves exceedingly to illustrate the grace of perseverance, and the power of God therein; for unto the power of God is our perseverance wholly attributed. 1 Pet. 1. 5. *Ye are kept (as with a garrison)* as the word signifies, *through the power of God unto salvation.* And were there not a great and an apparent danger of falling, such a mighty guard needed not; And that which puts us into such danger, are our corruptions still remaining, which *fight against the soule*, and endeavour to overcome. Now then to be kept maugre all these, to have grace maintained, a spark of grace in the midst of a sea of corruption, how doth this honour the power of God in keeping us? As much in regard of this our dependencie on him, in such a condition, as he would otherwise be by our service, if it were perfect, and we wholly free from those our corruptions. How will the *grace of God under the Gospel,*
E
triumph

for
what
what

triumph over the *grace* given *Adam* in his *innocencie*? when *Adam* having his heart full of inherent *grace*, and nothing inwardly, in his nature, to seduce him, and the temptation that he had, being but a matter of curiosity, and the pleasing his wife, and yet fell: When as many poore soules under the state of *grace*, that have but mites of *grace*, & worlds of corruption, are yet kept, not onely from the unnecessary pleasures of sinne in time of prosperity, but hold out against all the threats, all the cruelties of wicked persecutors in times of persecution, which threaten to debar them of all the present good they enjoy? And though Gods people are foyled often, yet that there should still remaine a *seed within* them, 1 *Iohn* 3. 9. this illustrates the *grace* of Christ under the Gospel. For one act in *Adam* expelled all *grace* out of him, when yet his heart was full of nothing else. Were our hearts filled with *grace* at first conversion, this power would not be scene so much. The Angels are kept with much lesse care, and charge, and power, then we, because they

they have no bias, no *weights of sin*, (as the Apostle speaks) hung upon them to draw them aside, and *presse them down*, as we have.

Neither 3. would the confusion of the devill in the end be so great, and the victory so glorious, if all sinne at first conversion were expelled. For by this means the devill hath in his assaults against us, the more advantages, faire play, (as I may so say) faire hopes of overcomming; having a great faction in us, as ready to sinne as he is greedy to tempt; And yet God strongly carries on his own work begun, though slowly, and by degrees, backeth, and maintaines a small partie of grace within us, to his confusion. That as in Gods outward government towards his Church here on earth, he suffers a great partie, and the greater still by farre, to be against his Church, and yet upholds it, and *rules amongst the midst of his enemies*, *Psal. 110. ult.* so doth he also in every particular beleevers heart. When grace shall be in us but as a *sparke*, and corruptions as much *smoake*, and moisture damping

it; Grace but as a *candle*, and that in the socket among huge and many winds, *Then to bring judgement forth to victory*, that is a victory indeed. To expresse it in an allusion to that in the 2. *Psalme*, when lusts shall *rage*, and the devils *take counsell*, and rebellions rise up in armes, and say of the government of grace as they there, *Let us cast away its cords from us*, and yet God *to set* (as [*his Son*] there, so) *the soule upon his holy hill*, and bring it to heaven in the end, (as *ver. 6.* it is emphatically expressed, *Yet have I set, &c.*) and there to set it out of all gunshot, when all the devils in hell may cast their caps at us, (as I may so speak) this is a victory indeed.

Lastly, as God doth it to advance his owne grace, and confound the devill, so for holy ends that concerne the Saints themselves: As,

1. To keep them from *spirituall pride*. He trusted the Angels that fell, with a full stock of grace at first, and they, though raised up from nothing a few dayes afore, fell into such an admiration of themselves, that heaven could not hold

hold them, it was not a place good enough for them; *They left their owne habitation, and first estate, Jude, ver. 6. Pride was the condemnation of the dewill, 1 Tim. 3. 6.* But it would have been much more occasion of pride to a soule that was full of nothing but sinne the other day, to be made *perfect* presently; perfectly to justify us the first day by the righteousness of another, there is no danger in that, for it is a righteousness without us, and which we cannot so easily boast of vainly, for that faith that apprehends it, empties us first of our selves, and goes out to another for it. But Sanctification being a work wrought in us, we are apt to dote on that, as too much upon any excellency in our selves; how much adoe have poore beleivers to keep their hearts off from doting upon their owne righteousness, and from poring on it, when it is (God wot) a very little? They must therefore have something within them to pull downe their spirits, that when they looke on their feathers, they may looke on their *feet*, which *Christ* sayes, are still *defiled*, *Iohn 13. 10.*

what would you say
 danger
 no

2. However, if there were no such danger of spirituall pride upon so sudden a rise (as indeed it befalls not infants, nor such souls as dye as soone as regenerated, as that good thiefe) yet however *God* thinks it meet to use it as a means to humble his people this way : even as *God* left the *Canaanites* in the land, to vex the *Israelites*, and to humble them. And to have been throughly humbled for sin here, will doe the Saints no hurt against they come to heaven, it will keep them *Nothing* for ever, in their owne eyes, even when they are filled brim full of grace and glory.

For 1. nothing humbles so as sinne. This made him cry out, *Oh miserable man that I am.* He that never flinched for outward crosses, never thought himselfe miserable for any of them, but gloried in them, 2 Cor. 12. when he came to be led captive by sinne remaining in him, cryes out, *Oh miserable man!*

And 2. it is not the sins of a fore-past unregenerate estate, that will be enough to doe it: For they might be lookt upon, as past, and gone; and some wayes be an

an occasion of making the grace after conversion the more glorious : but present sense humbleth most kindly, most deeply, because it is fresh, and therefore sayes Paul, *Ob miserable man that [I am.]* And againe, we are not able to know the *depth*, and *height* of corruptions at once ; therefore we are to know it by degrees: And therefore it is still left in us, that after we have a spirituall eye given us, we might experimentally gage it to the bot-tome, and be experimentally still humbled for sinne: And *experimentall humbling* is the most kindly, as *pity* out of *experience* is.

And 3. God would have us humbled by seeing our dependance upon him for inherent grace ; And how soone are we apt to forget we have received it ; and that in our natures *no good dwels* ? Wee would not remember, that our nature were a *stepmother* to grace, and a naturall *mother* to lusts, but that we see weeds still grow naturally of themselves.

And 4. God would have us not onely humbled by such our dependance on him, but by a sense of our continuall

obnoxiousnesse to him, and of being in his lurch; and therefore leaves corruption still, that we might ever acknowledge that our necks doe even lie on the block, and that he may chop them off; and to see that *in him*, we should *not onely live*, and *move* as creatures; but further, that *by him* we might justly *be destroyed* every moment, this humbles the creature indeed, *Ezek. 36.*

Secondly, as thus to *humble* them, so that they might have occasion to *deny themselves*: Which to doe is more acceptable to God, then much more service without it; and therefore the great promise of having an hundred fold, is made to that grace. It was the great grace, which of all other Christ exercised. Now if we had no corruption to entice and seduce us, what opportunities were there for us, thus of denying our selves? Christ indeed had an infinite glory to lay downe, not so we: unlesse there be a selfe in us, to sollicit us, and another selfe to deny those solicitations, we should have no occasions of the exercise of this grace. Therefore *Adam* had
no

no such self-denyall in him, because no corruption to seduce him. And therefore a little grace in us, denying a great deale of corruption, is in that respect, for so much as is of it, more acceptable thē his obedience. Though we have lesse grace, yet in this respect of a higher kind in the exercises of it.

To be meek and charitable to those who fall into sinne, as knowing corruption is not fully yet purged out of thy selfe. This is the Apostles admonition upon this ground, *Gal. 6.1. If a man be overtaken in a fault,* (he speaks indefinitely, that any man may) if it be but an *overtaking*, not a sinning wilfully, and obstinately, but a *falling by occasion*, through rashnesse, suddennesse, and violence of temptation, &c. *ye which are spirituall, restore such a man with the spirit of meeknesse, considering thy selfe, lest thou also be tempted.* He would have every man be meek in his censure, and in his reproofe of such an one, and restore him, and *put him in joynt againe*, as the word signifies; for still he may be united to Christ, as a bone out of joynt is to the body,

Use 1.

body, though for the time unusefull; and doe it with tenderneſſe, and pity, which becauſe a man will not doe, unleſſe he be ſenſible of his owne frailty, and ſubjection to corruption, unleſſe he reflect on himſelfe, and that ſeriously too, [*conſidering*] ſaith the Apoſtle there, as implying more then a ſlight thought, I may chance to fall alſo; but to ſee and weigh what matter of falling there is in thine owne heart, if God but leave thee to thy ſelfe a little: For meekneſſe and pity is moſt kindly, when we are ſenſible of the like, and make it our owne caſe. And this he ſpeaks to the moſt *ſpirituell* Chriſtians, not to thoſe who are but *as carnall* yet, as he ſaith of the *Corinthians*, Chriſtians newly converted, who (finding their corruptions at the firſt ſtounded with that firſt blow of mortification given them, and though but in part killed, yet wholly in a manner for a while laid aſleep, and having not as yet, after their late converſion, had a freſh experience of the dangers and temptations a man after converſion in his progreſſe is ſubject to) are therefore apt to imagine they
ſhall

shall continue free from assaults, and think not that their lusts will get up againe, and so are prone to be more censorious of the falls of others: But *you*, who are more *spirituall*, to you I speak, for you are most *meekned* with a sense of your owne weaknesse; and even *you*, (sayes he) if you *consider* your selves, and what you are in your selves, have cause to think that *you also may be tempted*.

Never set thy selfe any stint or measure of mortification, for still thou hast matter to purge out: Thou must never be out of physick all thy life. Say not, Now I have grace enough, and health enough, but as that great Apostle, (*Not as if I had as yet attained*, For indeed, thou hast not) *Stil presse forward* to have more *vertue* from Christ. If thou hast prevailed against the outward act, rest not, but get the rising of the lust mortified; and that rowling of it in thy fancie, get thy heart deaded towards it also: and rest not there, but get to hate it, and the thought of it. The *body of death* it must not onely be *crucified* with Christ, but *buried* also, and so rot, *Rom. 6. 4, 6.* it is *crucified*

Use 2.

crucified to be destroyed, sayes the Apostle there: that is, to moulder away more and more, after its first deaths wound.

Doct. 6.
That yet
remaining
fruitfull,
God takes
them not
away.

The 6. Doctrine is, That those who are true branches, and bring forth any true fruit pleasing to God, though they have many corruptions in them, yet God takes them not away, cuts them not off: The opposition implyes this, He speaks of *Taking away* the other, not so of these, *But purgeth them*. It is an elegant *Paranomasia*, αἵρεσις καὶ θάλασις, which the holy Ghost here useth.

For an instance to prove this, (wherein I will also keepe to the Metaphor here used) I take that place, *Esay 27.* where this his care of the fruitfull branches, with this same difference put betweene his dealing with them, and the unfruitfull that is here, is elegantly expressed to us. God professeth himselfe the Keeper of a Vineyard his Church, *ver. 2, 3.* *I the Lord doe keepe it,* and *ver. 6.* *He shall cause them that come of Iacob to take root, Israel shall blossom and bud, and fill the earth with fruit.* But Israel having corruption in him which would hinder his growth, he

he must be lopt, and cut. So in the next verses, God is said to deale with him, but not so as to cut them off, as he doth others that are both his and their enemies. *Hath he smitten them as he smote those that smote him?* No. For in measure when it shooteth forth, thou wilt debate with it. When Israel is but a tender plant, and first shooteth forth, he doth but in measure debate with it, that is, in such a proportion as not to destroy it, or cause it to wither, but that it may blossome more, he measures out, as it were, afflictions to them, and *stays his rough wind*, that is, such afflictions as would shake that plant too much, or quite blow it downe; but such a wind as shall make it fruitfull, and blow away its unkindly blossomes and leaves: so much and no more will *He* let out of his Treasury, even he who holds the winds in his fists, and can moderate them. For his scope and purpose is nothing lesse then to cut off *Jacob*, both root and branch, because of corruptions and sinnes that doe cleave to him. *But this is all the fruit to take away the sin*, that is, this is the fruit of that wind, and of all those

these his dealings with them : and it is [*All*] *the fruit*, that is, all that he intends thereby, even to purge them.

But doth he deale so with others ? No, for *the boughs of the most fenced City wither, and are broken off and burned, ver. 10, 11.*

Reas. I.

First, because in Christ God accepts a little good, and it pleaseth him more, then sin in his doth displease him : And therefore as in nations he will not destroy the righteous with the wicked, so nor in men will he cast away their righteousness for a little wickednesse sake, but will rather purge out the one, and so preserve the other. This we have expressed under the same Metaphor, *Esay 65. 8.* we have in hand, *Thus saith the Lord, as the new wine is found in the cluster, and one saith, destroy it not, for a blessing is in it :* That is, look as when a man is about to cut downe a Vine, and his axe is even at the root of it, and one standing by, spies a cluster upon it that hath new wine in it ; which also argues there is sap still in the root, which may yet bring forth more ; Oh sayes he, destroy it

it not: Even so sayes God of nations and men that feare: of nations, where he hath many holy ones: So there, *He will not destroy them all, though there be many wicked, for his servants sakes*; so it followes there: And thus he likewise sayes of particular men, there is a blessed work in such a mans heart, though mingled with much corruption, *Oh destroy it not.* Take away the sin if possible, but cut not off the man: why should his grace perish with his wickednesse? every dram of grace is precious, it cost the blood of Christ, and he will not suffer it to be destroyed.

Because he hath ordained, that all the fruits of his children should *remaine*, *Ioh. 15. 16.* Now if they should be cut off, their fruit would wither, their work must perish with them; now no mans work shall *prove in vaine in the Lord*, *1 Cor. 15. ult.* But though the world, and all the works, and lusts of the world will with their makers come to nothing, *Yet he that doth the will of God endureth for ever*, *1 Iohn 2. 17.* As the works of Christ in himselfe are eternall, so his works in us are

2.

are eternall also, because they are the fruits of what he did: *He that soweth liberally, and gives to the poore, his righteousness remains for ever.*

Thirdly, because he loves the person, and hates onely the sin, therefore he preserves the one, destroyes only the other. *This is all the fruit to take away the sinne.* Thus *Psal. 99. 8. He forgave the persons, and took vengeance onely on their inventions.* The Covenant that is made with us in Christ, is not a covenant made with works, but with persons: And therefore though the works be often hatefull, yet he goes on to love the persons: And that he may continue to love them, destroyes out of them what he hates, but cuts them not off. A member that is leproous or ulcerous, a man loves it as it is his *owne flesh*, *Ephes. 5. 29.* though he loathes the corruption and putrification that is in it: and therefore he doth not presently cut it off, but purgeth it daily, layes plaisters to it to eate the corruption out: whereas a wart or a wen that grows to a mans body, a man gets it cut off, for he doth not reckon it as his flesh.

There-

Therein he shews his skill, that he is able to deale with a branch which hath much corruption in it, so artificially, as to sever the corruption, and let the branch stand still; utterly to cut down, and make spoile of all, there is no great skill required to it; but to lop the branches in the right place, and due time and season, so as they may become fruitfull, this is from the skil of the Husbandman. Even as 2 *Pet.* 2. 8. it is said, he shews his skill in *preserving* his owne, when he destroyes the wicked. *The Lord knows how to preserve the righteous, &c.* Come to unskilfull Surgeons with a fore leg or arme, and they seeing it past their skill, they talke of nothing but cutting it off, and tell you it is so far gone, that there is no way else; but come to one that is skilfull indeed, that discernes it is not so perished, but it may be cured, and he will try his art upon it: And so doth God with branches and members that have much corruption in them, he tryes his skill upon them, makes a great cure of a leg or an arme where he discernes some sound flesh, though much corrupted; he

can cut out the dead flesh, and let the sound remaine, and make it whole in the end.

Vse 1.

Of comfort to those who are true branches, and continue to bring forth fruit in the midst of all the tryalls that befall them, that God will not suffer them to be cut off by them: if any thing in them should provoke God to doe it, it must be sinne: Now that you see Christ promiseth that God will take order with, and will purge out of them. In the 89. *Psal. ver. 28, 29, 30.* this is the covenant made with *David*, (as hee was a type of Christ, with whom the same covenant is made sure and firme) *That if his seed forsake my Law, and walk not in my judgements, What, presently turne them out of doores, and cut them off, as those he meant no more to have to doe with? What, nothing but utter rejection? Is there no meanes of reclaiming them? Never a rod in the house? Yes, Then will I visit their transgressions with a rod, and their iniquity with stripes, whip out their stubbornnesse and fifulnesse, but my loving kindnesse will I not take from him as I did*

did from Saul, as it is 1 Chron. 17.13.

Let the Saints consider this, that they may returne when they are fallen, and submit to him and his nurture, and suffer him to doe what he will with them, and endure cutting, and lancing, and burning, so long as he cuts them not off, endure chastning, and all his dealings else, knowing that all the fruit is but to take away the sinne, to make *them partakers of his holinesse, if by any means, as Phil. 3.* Be the means what it will, it is no matter; It is good comming under such a Surgeons hands, that will not come to cutting off, but will use all means to heale first. And God, if at any time he seems to cut thee off, yet it is but as the incestuous Corinthian was cut off, that *the flesh might be destroyed, and the spirit saved.*

Of encouragement to goe on still to bring forth more fruit to God: For if you doe, God will not cut you off, *he will spare you, as a man spares his sonne that serves him;* not take advantage at every fault, to cast thee off. It was his owne Law, *Dent. 20. 19.* that such trees as

Vse 2.

brought forth fruit fit for meat, they should not destroy when they came into an enemies countrey. *Doth God take care of trees?* No, it was to teach us, that if we bring forth fruit, he will not destroy us, if it be fruit indeed, fit for meat: Oakes bring forth apples, such as they are, and acornes, but they are not fit for meat; such trees they might cut downe: So if thou bring not forth such fruit as is for Gods taste and relish, wherein thou sanctifiest not God and Christ in thy heart, thou maist and wilt be cut down, else not. If thou beeſt betrothed to Christ, and he hath begotten children on thee, feare not a bill of divorce, hee will not lightly caſt thee off; if indeed thou remaine barren, it will be no plea, that thou wert espouſed to him. And it is a good argument to use to him, desire him to spare thee by all the children he hath begotten on thee: Children increase love between man and wife, so between Christ and us.

Doct. 7.

That un-
fruitfull
branches
God cuts
off.

That unfruitfull branches God in the end takes away: As Iudas, who was here especially aymed at. For prooſe, take

Pſal.

Pfal. 125. It is a Psalm made of purpose to shew the different estate of the professors of Religion: Those that are *upright, ver. 4.* he saith, God will continue to doe them good, and *They shall be as mount Sion*, and all the gates of hell shall not be able to remove one of those mountaines: But because there are many, that like *Planets* goe the same course with the other Orbes, and yet have some secret by-way besides of their owne, of these he sayes, *Those that turne aside into crooked wayes, God will lead them forth with the workers of iniquity*: That is, in the end he will discover them to be what they are: And though they go amongst the drove of Professors like sheep, yet God will detect them, either in this life, or in the life to come, to be Goats: Though they did not seeme to be workers of iniquity, yet God will lead them forth with them.

Reasons why God dealeth thus with them.

First, because they dishonour the Root which they professe themselves to be grafted into; they professe themselves

Reas. I.

to be in Christ: Now he is a fruitfull root, full of sap, and for any to be unfruitfull in him, is a dishonour to him. When you see unfruitfull branches upon a tree, you blame the root for it; so doth the world blame the grace of Christ, the profession of Christ, even the root, for the unfruitfulness of the branches. Therefore that they may dishonour the root no more, he takes them away, cuts them off from that root they seemed to stand in, and then they run out into all manner of wickedness.

Reas. 2.

Secondly, because they abuse the best gift that God can bestow upon the sons of men, those illuminations and good motions that are stirred in their hearts, in the hearing of the Word, and in holy duties; to have some knowledge of Christ, and to be affected with the apprehension of him, these are more precious than the whole world, and the kingdoms of it, for they are the fruits of the Ascension of the Lord Jesus. Now therefore when men shall abuse such gifts, this also provoketh God to cut them off: And then they do abuse them, when

when they doe all in their own strength, and not in Christ, they doe not sanctifie the root in their hearts, but corrupt nature boasts it selfe, as if they had not received it; this is to abuse the common graces that God hath given them, and to have a selfe-sufficiencie by reason of them, and in such cases God takes them away. *Ezek. 16.* I will take away the jewels and the beauty that I put upon you, *Because thou didst trust in thy beauty I gave thee, &c. ver. 15.* There was self-sufficiencie, and they did abuse them to their owne ends and idolatrous lusts, *ver. 17, 18, 19, 20.* Therefore the Lord sayes, he will take them away. So if you abuse the gifts of grace bestowed upon you to your owne lusts and by-ends, (be the ends never so raised, if but from selfe) it will provoke God to take them away, even as he stript them of their gold and silver, and other outward blessings.

Thirdly, because the Husbandman hath no profit by them: *Heb. 6.* The ground that bringeth forth thornes, and not fruit meet for him that dresseth it, is nigh to cursing. In the 8. of the *Cant.* it

Reas. 3.

is said, *Solomon had a Vineyard, and he let it out to Keepers, &c.* He speaks this of Christ, of whom *Solomon* was a Type, and his Church; and his comparison stands thus: *Solomon* being a King, and having many Vineyards for his Royalty, (for the riches of ancient Kings lay much in Husbandry) he let them out to Vine-dressers, and they had some gain by them; But *Solomon* must have a thousand, and they but two hundred; the chief gain was to come to *Solomon*. So the Vineyard that God hath planted here below, he lets it out to men, and they shall have some profit by it, you shall all have wages for the work you doe; yet so as the chiefe gain must return to God, he must have a thousand for your two hundred. But when you will have all the gaines, and the Husbandman shall have none, such branches he takes away, because they are not for his profit, for it is made a rule of equitie, 1 Cor. 9. 7. *That he that planteth a Vineyard, should eat of the fruit of it.*

Reas. 4.

Because of all trees a Vine is good for nothing else but to bring forth fruit; as

we

we see it expresse to us, *Ezek. 15.* it is good for nothing but the fire when it becomes unfruitfull : Other trees are good for building, to make pins of, but not the Vine : And this similitude God chose out, to shew that of all trees else, Professors, if unfruitfull, are good for nothing, their end is to be burned.

Now if you aske, How God *taketh them away* ? The degrees of it are set downe, *ver. 6.* *If a man abide not in me, &c.* that is, fall away, then 1. They are *cast out*, and 2. *They wither*, 3. They are gathered, 4. They are burned.

First, they are *cast forth*, that is, out of the hearts of Gods people, out of their company, out of their prayers, yea and out of their society by excommunication often, and many times they cast out themselves, being given up to such errors, as discover them to be unsound: As *Hymenæus* and *Philetus*, they were forward Professors, so that their fall was like to have shaken many of the fruitfull branches, in so much that the Apostle was faine to make an Apologie about their fall, *Neverthelesse the foundation of God*

The degrees of Gods cutting off unfruitfull branches.

God remaines sure, 2 Tim. 2. 18. God gave them up to such opinions and heresies, as discovered their hearts to be rotten and unsound : So also he gives these carnall professors up to such sins as will discover them. This was the case of *Cain*, he brought forth some fruit, for he *sacrificed*, yet because not in sincerity, he envied his brother; and was given up to murder his brother, upon which it is said, that *He was cast out of the sight of the Lord, Gen. 4. 16.* that is, cast out of his Fathers family, and from the ordinances of God there enjoyed, and made a vagabond upon the face of the whole earth, which of all curses is the greatest: or else, as was said, they of their owne accord *for sake the assembly of the Saints.* The Apostle makes this a step to the sin against the holy Ghost, *Heb. 10. 25.* he saith, That when men forsake the assemblies and company of the people of God, publique and private, and love not to quicken and stir up one another, or begin to be shy of those they once accompanied, they are in a nigh degree to that which followes in the next verse,

To

To sin wilfully after they have received the knowledge of the truth.

Secondly, being thus *cast forth*, they *wither*, that is, the sap of abilities which they once had, begins to decay; that life in holy duties, and in holy speeches, begins to be withdrawne, and their leaves begin to fall off, they cannot pray, nor speak of holy things as they were wont, so that it is said of Professors, *Inde 12. That their fruit withereth*, even here in the eyes of men: for when God casteth them out, then he withdrawes his Spirit from them, and then they come to the Ordinances, and have no breathings, they come to Prayer, and the Spirit of God is departed, and so by degrees God withdraws sap from them, till they be quite dead. Thus he dealt with *Saul*, when he had discovered himselfe by sparing the Amalekites, and by persecuting *David*, it is said, The Spirit of God departed from him, and he withered ever after, all his gifts vanished, and the spirit or frame of heart he once had, departed from him. So likewise they that had not gained by their talents, *Mat. 25. 26.*
their

their talents were taken from them, even in this life, and the Spirit of God, which rested upon them, rested upon some other that were more faithfull.

Thirdly, *they are gathered*: lying long unfruitfull, in the end it is said they are gathered. Our Translation hath it, *Men gather them*, which either respects a punishment in this life, that when they are cast out from the society of Gods people, wicked men gather them, they fall to those that are naught: Popish persons take them, as the Pharisees did *Indas*, when he cast himselfe out of the society of the Apostles. Or else it may in a Metaphor be referred to the life to come, the *Angels*, they are the *Reapers*, they gather them in the last day, and bind them in bundles for the fire.

So lastly, it is said, *They are cast into the fire, and they burne*. A man would think, he needed not to have added that, for being cast into the fire, they must needs burne: but his meaning is, that of all other they make the fiercest, hottest fire, because they are trees most seared, and *fuell fully dry*, as the Prophet speaks.

You

You then that professe the name of Christ, take heed that you be fruitfull branches indeed. I say to you as the Apostle saith, *Rom. 11. 19, 20. Because of unbeliefe, they were broken off: Thou standest by faith, be not high minded, but feare.* Take heed that it be fruit that you bring forth, doe all for God, make him your end in all, bring forth more fruit every day, let your fruit be riper, and more spirituall daily, labour to spread, and root your selves as much downward in inward holinesse, as you doe upward in outward profession, and purge your selves continually, lest that which is threatned here, befall you, which are fearful things to be spoken, and yet concern many a soule. The Apostle compares such to *trees twice dead, and pluckt up by the roots.* You were borne dead in *Adam*; since that you have had perhaps some union with Christ by common graces; if you wither againe, then you are *twice dead*, and therefore fit for nothing but to be stubbed up, and cast into the fire. And if any soule begin to forsake the assemblies of the Saints, or be
cast

Vse 1.

cast out from them, let him look to himselfe, lest he wither in the end, and be twice dead, & so he never come to have life put into him againe, that is, repent and return againe: And know this, that if your being cast out by the Church and people of God, break your hearts, so that you mourne for your sinne, as the incestuous Corinthian did, it is a signe you are such branches as God will yet make fruitfull; but if, being cast out, you begin to *wither*, as here, the end will be burning.

Doct. 8.

God goes
on to
purge cor-
ruptions
out of true
branches.

That God goes on daily to purge out corruption out of his true members: he is continually about cleansing them one way or other: [*He purgeth it.*] The Leper in the old Law, when his leprosie began but to heale, he was pronounced *cleane*, because then he went on still to heale, and his leprosie to shale off.

First, because Jesus Christ hath purchased an eternall divorce between corruption and us; he hath bought off all our corruptions, and redeemed us from all iniquitie. *Titus 2. 14. He gave himselfe for us, that he might redeeme us from all*

all iniquitie, and purifie unto him selfe a peculiar people, and God will have the price of Christs blood out.

Secondly, because God desires more and more to have delight in us, and to draw nigh to us, therefore he more and more goes on to purge us; for though he loves us at first, when full of corruptions, yet so long he cannot so much delight in us as he would, nor have that communion with us, no more then a Husband can with a wife, who hath an unsavoury breath, or a loathsome disease. They must therefore be purified for his bed, as *Hester* was for *Ahashuerus*. *Draw nigh to God*, sayes *Iames*, and *I will draw nigh to you*, *Iames* 4. 8, 9. but then you must *Cleanse your hands, and purifie your hearts*, as it followes there; God else hath no delight to draw nigh to you.

Thirdly, hee daily purgeth his that they may be fit for use and service; for unlesse he purged them, he could not use them in honourable employments, as to suffer or to stand for him; they would be unfit for this, as a vessell is that is unscoured.

scoured. Therefore *2 Tim. 2. 21.* *If a man purge himselfe from these,* he shall be a *vessell unto honour* : that is, he shall be used in honourable employments, and not laid aside; and *meet for his masters use*, as vessels kept cleane, &c. when on the sudden the Master hath occasion to use them, and have them served in.

Fourthly, that as our persons, so that our services maybe more and more acceptable, that our prayers & such performances may favour lesse of gifts, and pride, & self-love, and carnall desires : So *Mal. 3. 3, 4.* it is said, *He shall sit as a purifier of silver, and he shall purifie the sons of Levi, as gold is purified, from their drosse, that they may offer to the Lord an offering in righteousness, and then shall their offerings be pleasant to the Lord.* The more the heart and life is purged, the more acceptable your prayers are, and your obedience, and all you doe.

Now concerning the explication of this Point, that we may so far handle it, as the scope of the words will bear, I premise but these things to bound my selfe in my discourse about it.

First,

1. That *purging* here, (which is indeed all one with *Mortification*; and emptying out sin out of our hearts and lives) is to be restrained here to *the progresse of a Christian* in that work, and not as taking in with it that first work of mortification wrought at a mans first conversion: so as I intend not now to lay open to you the nature of mortification, and what it is, &c. by way of Common place, but onely intend to speak of the increase of it: for of that Christ speaks, because it is such a purging, as is after bringing forth some fruit, the end being to bring forth more fruit.

Neither 2. are we so much to speak of it here, as it is a duty to be done by us, (though it be so) but as it is a work of God upon us, which he takes care for to goe through with, and perfect in all those who are fruitfull: for he speaks here of it rather as an act of Gods, *He purgeth*, then as it is to be an act of ours, that we ought to purge our selves, that both goe together, as *Rom. 8. We by the Spirit doe mortifie the deeds of the flesh*; so as that which is proper to the point in hand, as

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here

here in this place it is laid downe, is not so much to give you motives or meanes of purging your selves, as to *shew you the wayes and courses God takes still one way or other to purge his children*, that they may be more fruitfull.

And yet 3. because in this work of Mortification, considered thus in the progresse of it, *we are not meere passives*, (as at that finall perfecting and finishing of it, and carrying away all sin at death we are, and are at that first habituall beginning of it, at conversion) but therein we are workers together with God, we being purged from sin, as the body is by physick from humours; though the physick work, yet nature joyns with the physick, being quickned and helped by it, to cast out the humours; for give a dead man physick, and it carries not those humours away: So as the means whereby God purgeth us, are not to be imagined to doe it as meere physicall agents, like as the pruning hook cuts off branches from a tree, or as when a Surgeon cuts out dead flesh; but these means did it by stirring up our graces, and quickning them,

them, and by setting our thoughts, and faith, and affections awork, and so God assisting with the power of Christs death, he doth purge us daily, by making his word afflictions, &c. for to set our thoughts awork against sin. It is certain, that unlesse our thoughts work upon the means, as well as the means work upon us, and so mingle themselves with them; unlesse faith and Christs death be mingled in the heart, it purgeth not: And therefore it is said, *that we purge our selves.* So 2 Tim. 2. 20. and also 1 John 3. 3. and Rom. 8. that *we by the Spirit mortifie the deeds of the flesh*, this is said as well as that God purgeth us, (as it is here) because God still in going on to purge us, doth it by stirring up our graces, and useth therein acts of our faith, and love, and many motives and considerations to doe it.

Now God, who intends this great work of purging his people, taketh strange wayes to accomplish it, and blesteth all his dealings to this end.

First, he useth occasionall meanes to doe it, and blesteth them: as falling into

The waies whereby God purgeth them, and mortifies their lusts.

sins. Thus it was with *David* when hee fell, and thereby God set him anew upon this work, as by his praying appears, *Psal. 51. Oh purge me, make me cleane.*

Secondly, by casting them into afflictions. So *Dan. 11. 35. They shall fall to purge them, and make them white.* What the Word doth not purge out, nor mercies, that afflictions must. *These Vines must be cut till they bleed.* Summer purgeth out the outward humours that lye in the skin by sweating, but winter concocteth the inward by driving in the heat, and so purgeth away the humours that lye in the inward parts, and so what by the one, what by the other, the body is kept in health. Thus mercies prevaile against some sins, and afflictions against others. *Moses* neglected to circumcise his child, as we doe our hearts, it is such a bloody work, till God met him, and would have killed him: and in like manner God sometimes puts us in the feare or danger of losing our lives, casts us into sicknesses, and the like, making as if he meant to kill us, and all to bring us off to this work of purging, to circumcise our hearts.

As

As these occasionall, so also instrumentall instituted helps, as his Word : So *Eph. 5. 26.* Christ is said to *cleanse his Church with the washing of water by the Word* : by the Word spoken, either in preaching, or in conference. So in the very next words to my Text, *Now ye are cleane through the words I have [spoken unto you:]* they had then received the Sacraments, and heard a Sermon. The Word at once discovers the sin, and sets the hearts against it; *I was ignorant, till I went into the sanctuary* : There goes a light with it to see sinne after another manner, although a man did know it afore, and then the Word sets out the vilenesse of a sinne ; and to heare a sinne declaimed against, and reprov'd, sets an exasperation upon the mind against it, and so a man goes home, and sets upon it to kill it and destroy it : or by the Word meditated upon by keeping some truth or other fresh and sweet in the mind, which the mind cheweth on; God fastens the mind upon some new promise, or new discovered sign of a mans estate, and these cleanse him, *2. Cor. 7. 1.* or upon

some Attribute of his, and that shall quicken the inward man, and overcome the outward: some consideration or other every day God doth make familiar to a mans spirit, to talk with him, and to keep him company, and usually some new one; God leading us through varieties of sweet truths to chew upon, one this day, and another to morrow, and these have an exceeding purging vertue in them, they keep the purging issue open, even as those that have issues made in their arms or legs, use to have a pease, or some such small thing to lie in the orifice of the issue to keep it open; and so doth such a new truth with spirituall light discovered, still keep the purging issue of sinne open, and drawes out the filth, *and keeps the heart*: so sayes *Solomon*, *Prov. 6. 21, 22, and 24.* observe the coherence, and it is as if he had said, *Keep this command fresh in mind, and it shall keep thee.*

God useth also the example of others, as meanes to provoke him to purge himselfe.

First, example of those that have been

been Professors, and false away ; they provoke a man to set fresh upon this work, as lest such sinnes might prevaile against him also, and cause him to fall : Therefore the Apostle when he heard of *Hymeneus* and *Philetus* their fall, *2 Tim. 2. 21.* Let every one, sayes he, that calls upon the Name of the Lord, make this use of it, to depart from iniquity : And it followes, *If you purge your selves from these, ye shall be vessels of honour.* It follows upon that occasion.

And secondly, examples of holy men: To heare very holy men speak what victory over lusts may be attained here, doth much provoke another to purge himselfe, who else would content himselfe with a lesser degree : So *Phil. 3. 17.*

In the last place, if we look to the inward workings upon the heart, whereby God goes on still to purge us.

First, by a further discovering of corruptions unto us ; either a greater filthinesse in the evils we saw afore, or to see more of them, and by what one sees, to suspect more. God never discovers lusts to his, but to carry them away, he stirs

to purge: this when *David* saw, he sets anew upon cleansing himself in the 19. *Psal.* comming new from taking a view of his heart, and having seen such volumes of corruptions, so many Errataes in all that he did, he cryes out, *Who can understand his errors?* and withall, *Oh cleanse me from secret sins.* He then saw secret evils, and suspected more then as yet he saw; and this made him cry out, *Oh cleanse me, and to use all meanes, and to goe to God to cleanse him.* So when in the 51. *Psal.* God let downe a light to let him but see the corruption of his nature afresh, *that he was borne in sinne,* and had no truth there, more falshood then he could ever have imagined, *Oh purge me,* sayes he.

Secondly, he sets the heart on work to make it a businesse to get ones lusts mortified more and more, and he rests not in the measure attained. *Phil.* 3. 1. *Forgetting what was behind,* he did still desire to have more fellowship with Christ in his death and sufferings by the death of sinne, when a mans heart is set upon the work, as that τὸ ἔργον, he came into

into the world for, as Christ set his face to goe to Jerusalem, or as *David*, who took up a resolution, *I said I would look to my wayes*; so when a man hath said with himselfe, *I will grow in grace*, as they say, *I will be rich*, *2 Tim. 6.* and so looks at it as his businesse, being as much convinced of this, that he should be more holy, as he was at first that he was to be new borne, when growth of grace is as much in his eye, as grace ever was, and as great a necessity made of the one as of the other. This conjunction many want, and so take no care to grow more holy and more pure. *Phil. 3. 15.* If any be otherwise minded, that there is no such absolute necessity of going on still to perfection, *God shall reveale it to him.* God doth it to all at one time or another, and so goes on to purge them. And this is also expressed to us, *1 Pet. 4. 1.* *For as much as Christ hath suffered for us in the flesh, let us arme our selves with the same mind*; namely, to mortifie our lusts: for it follows, *He that hath suffered in the flesh*, that is, hath mortified his lusts, *hath ceased from sinne.* That same arming there,

there, is Gods putting into the minde a strong and invincible resolution to doe this work, when he arms and steels it against all difficulties, all encounters. That is meant by *arming us with the same mind*, that as Christ looked upon it as his businesse why he came into the world, even to suffer for us; so for us to look upon it as our businesse, to crucifie our lusts. When therefore we intend all our indeavours upon this worke, and mind nothing in comparison, pray for nothing more, receive Sacraments for this purpose, and heare, &c. prosecute this businesse as the maine, when God hath put such a resolution into a man, and preserves it, there he goes on to purge him.

Thirdly, God doth it by drawing the sap and juice of the heart into holy duties, and into obedience, when that intention of mind, as our morning thoughts, &c. which we spent upon vanities, are now drawne into prayer and holy meditations, then lusts wither; and when our care is how to please God more, when our hearts are more in the duties
of

of obedience, then doth corruption
shale off more and more, and by divert-
ing our intentions thus, doth God work
out corruptions. Even as the Sun draws
the sap out of the root, so doth Christ
draw out the heart at sometimes more
then at others to holy duties, and unto
communion with himselfe in the duties:
this killeth sin, and causeth it to wither,
by taking away the sap, that is, that in-
tention which should nourish it: for 1 Pet.
1.22. *We purifie our hearts by obeying the
truth.*

Fourthly, by bringing the heart more
and more acquainted with Christ his
Sonne: (which is the Fathers work to
doe, for *none comes to the Son, but whom
the Father drawes*) Now how many
souls are there who have gone puddring
on, as I may so speak, in the use of other
means, and though in them Christ hath
communicated some vertue to them, yet
because they did not trade with him,
they have had little in comparison to
what they have had when he hath been
discovered to them, as that great ordi-
nance who is appointed by God to get
their

their lusts mortified. Afore this they have washt, and washt, but they have washt without sope, untill he hath been thus revealed to them, and the vertue of his death, and rising againe, which is compared, *Mal. 3.* unto Fullers sope, &c. In the *13. Zach. 1.* it is said, that *God opens a fountaine to the house of David, for sinne and for uncleannesse*: that is, for the guilt of sinne, and the power of sinne. Now by that *opening* is not meant the promise of sending his Sonne into the world to be crucified, but the discovery of him to beleevers after his being crucified: For *Chap. 12. 10.* he is supposed to be crucified already, for they there *see him whom they have pierced*; therefore that *opening* is meant of the discoverie of him to his people, as the great ordinance of cleansing them. Now the more distinctly a man understands Christ, and how to make use of him, (who is already made *Sanctification to us*) the more easily he gets his lusts purged; such an one that trades immediately with Christ, will do more in a day then another in a yeare; for seeing the power of purging lies immediately

mediately in him, that he is the purging drug which mingles it selfe with the Word, and all means else, and sets them all awork: therefore the more of him we have, and the more immediate application we have of him to us, and of his power, the more recourse to him, the more our lusts are purged; as drugs or minneralls, the infusion and steeping whereof in liquors wil work, how much more if the substance of them be taken down inwardly and immediately: now this is as God opens our faith to see him, and know him, and to be acquainted with him: for so the Apostle expresth it, *Phil. 3. That I may know him, and the power of his resurrection.* The more wee use all means else as ineffectuall without him, the more power we shall finde from him. Therefore the Apostle acknowledgeth, *Gal. 6. 14. that by Christ the world was crucified unto him.* It was Christ he made use of in this work, for the sprinkling of Christs blood purgeth from dead works, *Heb. 9. 14.*

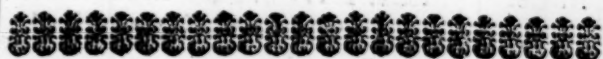
Fiftly, by assuring the soul of his love, and shedding it abroad, and working spirituall

rituall joy in the heart, doth God also
 purge his people, and to work these are
 in his power immediately, *I am crucified*
with Christ, Gal. 2. 20. And how? by
 beleeving that *Christ gave himselfe for*
me, and loved me. This deads a man to
 the world, makes a man crucifie that
 which Christ was crucified for; and this
 makes a man hate sinne, the more hee
 loves Christ, or apprehends his love, and
 that in a double relation, not onely be-
 cause sinne so displeaseth him, not onely
 as it is contrary to his will, but because
 it did afflict him so much once, and be-
 cause to take it away, was the intent hee
 came into the world; for so *1 Ioh. 3. ver.*
4. a beleever is said to mortifie sin upon
 this consideration indeed, that it is *the*
transgression of the Law; but much more
 because *Christ was manifest to take sins*
away; and the more assurance I have of
 another life and a better, and of being
 like Christ hereafter, the more a man
 purgeth himselfe to be fit for that condi-
 tion, *1 Ioh. 3. 2.* The more joy a man hath
 in Christ, the more deadened he must needs
 be to the world; the one eats up the
 other:

other: for the ground of all sinne is but the love of pleasure; now if I find it in God, and Christ, it deads me for seeking it in the world, for *omnis vita gustuducitur*, all life is maintained by a taste of some sweetnesse. Now when the sweetnesse of sin, the relish of it is spoiled by the taste of a greater, it must needs die and abate; and though that sweetnesse from God doth not alwayes remaine in the relish of it, yet it leaves such an impression behind it, that what ever he tastes after, hath no relish in comparison; still he sayes the old is better: and though the taste of one sinfull pleasure may take us off from another, yet none but a contrary pleasure doth kill the sin, and the pleasure in it.

THE

[illegible]



THE TRYALL OF a Christians growth.

THE FIRST PART.

Of growth in Mortification.

I Will now come to that which is the maine intendment of this Discourse, *Helps* whereby you may discerne what progresse hath been made in this work : And as I said at first, that my purpose was not so much to handle Mortification in the large extent of it, as onely growth in it ; So those things I shall now deliver about discerning the measure of it ; I intend them not so much for *Signes* of Mortification, as *Rules* whereby wee may judge how this worke goes forward

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in us, and how farre we are short in it.

And first, I will handle it negatively, and give you such symptomes as argue much corruption, a great deale of humours yet remaining to be purged out : such as argue little proficiencie in this work, though such as withall true grace may be supposed to be in the heart.

First, when a man doth magnifie, and sets a high price upon worldly and carnall excellencies and pleasures, is much taken with outward things, and carried away with them : Or when (though we restraine our selves from the eager pursuit after them, yet if) in our eyes and opinions they seeme glorious and goodly things, and oh we secretly think the enjoying such a pleasure, the obtaining such an excellencie, or such or such a condition of life, accommodated with such and such conveniences and circumstances, would be an addition of happinesse to us ; this argues a green heart, much want of mortification, though truth of grace be there. The Apostles, to whom Christ spake this Parable of the Vine, and unto them especially, how were

were they affected, and transported with a trifle? Even that very night that Christ was to be attached, they strive for precedencie, and who should be the greatest amongst them, *Luke 22.* who should be chiefe of that noble order: And it was such a precedencie which they affected, as Noblemen have in Kingdomes, as appears by the following words: they shewed themselves but *Gentiles* indeed in it, as *ver. 25.* Christ insinuates, who stand upon their blood and their outward priviledges: It was not for nothing Christ tells them in this Parable, they needed purging; but the reason was, they were but children yet, and *babes in Christ*, now in their minority, and were not weaned from rattles and trifles, Christ was not yet crucified, nor they so thoroughly crucified with him, as they were afterwards: The holy Ghost had not yet come upon them, as fire to burne up their lusts, and to consume this their drosse. That other Apostle borne out of time, in comparifon to them, who had attained to a greater measure, glories in this as his highest title, that he

was the least of the Apostles. This magnifying of outward things in our conceits and opinions, is indeed but *knowing things after the flesh*, as the Apostle speaks, 2 Cor. 5. 16. because the flesh doth fascinate and corrupt the judgement, in judging our selves by such things. And this argues exceeding much want of mortification, for it is lust that puts that lustre, and glosse, and varnish upon the things of the world; for the things in themselves are vaine, and wee have had experience that they are such; How comes it then we should esteem them, and be taken with them, that we should have such high conceits of them? It is by reason of our lusts unpurged out, which represent them falsely: and therefore it is observable, that *Iohn*, 1 Epist. 2. 16. speaking of the things of the world, he puts *the lust* to expresse the *things* themselves: He sayes not, that riches, and preferment, &c. (though he speaks of them) but the *lusts of the eye*, and *pride of life*, because they are these lusts, makes the things so glorious to us, and sets a price upon them. And therefore

fore so much magnifying and high esteeme of outward things as there is in us, so much lust there is in the heart, so much want of mortification; and when these lusts boiling in us fume up so high as to intoxicate and corrupt our esteeme and judgments, that though grace keeps us from pursuing these vanities, yet we look upon them with a wanton eye, and think there is something in them, and think our selves as it were debarred and restrained of so much of our happinesse, whilst we want them, and cannot enjoy them, this argues an unmortifiednesse: for herein lies the power of mortification, even to count all things drosse and dung, to look upon them as crucified things, to have them seeme all as withered flowers, as *small things*, as he speaks of mans esteeme, 1 Cor. 4. 3.

Secondly, when our minds are carried out to superfluities, and more then needs, and are discontented with our owne condition, though such as might content us, this argues a great want of purging, this is from superfluitie of humours abounding in the heart. When

they in the Wildernesse, though they had Manna, yet they must have Quails also; when there are such extravagant affections in us, that we think any other condition would please us better then our owne, this argues much unmortifiednesse; though it run not out into acts; it is the superfluitie of naughtinesse, the excesse of corruption, that thinks *stolne meat sweet*, as in the *Proverbs*. When our longings are wild and humorous, like the longings of women with child, whom nothing but some one odde thing they have set their fancie on, will please; like sick mens stomachs, with whom nothing will downe that is provided for them, but still they have a mind rather to something else. And when we are environed about with comforts, yet all are nothing, if some one be wanting. Such lusts we see in *Sampson*, though a good man, yet none of the daughters of Israel could please, but he must have one of the Philistims, *Judg. 14. 3.*

Thirdly, when our mindes are so glewed to any thing, as we cannot tell how to part with it, how to lose such a friend,

friend, or such a conveniencie, we would think our selves halfe undone if such a thing should fall out; *Dauids* heart was full of humours, and needed purging, when he ventured so much of his comfort in his *Absalom* alone, that when he was cast away, he wisht he had dyed for him. It is good often to try our hearts, by supposing the worst that can befall us; What if a change should come, such a thing I should be put to, to see how the heart can beare it. When some men have a losse in their estates and riches, it is as it were *raked* out of their bellies, as *Zophar* sayes, *Iob* 20. 15. and a piece even of their very heart goes with them.

Fourthly, when a man is still distempered under variety of conditions and businesse, and is inordinate in them all, it argues much unmortifiednesse; if he be to recreate himselfe, he is inordinate in it, and knows not when to end, and fall to his calling againe; if to study, then he is also as violent in it, and entrenches upon the duties should keep up his soule in health, as also upon the necessary re-

freshings his body requires. Broach the vessell where you will, if still it runs muddy and thick, it is a signe the vessell is full of it; To be distempered in some one particular is lesse, but when in every vein that is opened, much corrupt blood comes forth, it is a signe the body is full of humours, and needs purging. A man that is in an ague, and when the cold fit takes him, he is extreame cold, and when the hot fit comes, he is on the contrary as extreame hot, it is a signe he is full of humours, which as they are purged out, one or the other abates, or both; if when a man abounds, then he is commonly confident, and forgets God; if when he wants, then he is as much on the other side distempered, and grows solicitous, distrustfull. Sound bodies can bear sudden alteration of heat and cold, but distempered weak bodies cannot. Nature cannot beare a sudden alteration, but much Grace can; *I know how to want, Phil. 4. 12. I know how to abound.* He was much mortified; he could live, and work hard in Summer, without much sweating; and he could undergoe the cold

cold of winter without catarrhs and such weakneses as others are subject to; his soule was well purged of humours. And so *Iob* had learnt to blesse God when all was gone; hee was a man thoroughly mortified before, he had carried himselfe in his best estate without security and carnall rejoycing; he sayes he *made not gold his hope, nor his confidence, nor had rejoyced because his wealth was great, Iob 31. 25.* and answerably he behaves himselfe in his worst estate, with patience and thanksgiving.

Fiftly, the more carnall confidence we have in the creatures, and beare our selves upon them, and have our spirits strengthened and upholden by them, the more want of mortification. The Corinthians, though godly, yet they were very unmortified, therefore the Apostle sayes, they were *rather carnall then spiritual, 1 Cor. 3. 1.* Now this their carnall mindednesse, among other things, was expressed in their carnall confidence they had in outward things; they had riches, and gifts, and learning, and they did swim in these; and reigned and domineered

mineered in their owne thoughts, and excelled all other Churches in their owne opinions, despised others in comparison, were carried aloft by these waxen wings, which I take to be the Apostles meaning, 1 Cor. 4. 8. *Now ye are full, now ye are rich, ye have reigned:* they had riches, and gifts, &c. and they thought themselves as Kings, full of happinesse, having the world afore them, and were filled with conceits of it; and *I would to God you did reigne*, sayes he: that is, that it were not *regnum in capite*, in your owne conceits onely; and that there were indeed such reall cause to applaud your owne conditions. *We are of the Circumcision*, sayes the Apostle, *and have no confidence in the flesh*, Phil. 1. 3. The more the heart is truly circumcised, (of which he there speaks in opposition to those who professed outward circumcision) it trusteth not, nor beareth not it selfe upon outward things, priviledges, and endowments, as riches, bloud, credit, learning, righteousnesse; these, when the heart is not circumcised, doe puffe it up; *but we*, sayes he, *have*

no confidence in the flesh, either for comfort, or justification, or any thing else, *but we rejoyce in Christ Iesus.*

Sixtly, the more full of envyings, and heart-burnings against others, and of breakings forth into strife our hearts are, and of strivings and contentions to get the credit, or riches, or victory away from others, &c. the more unmortified are our hearts, and the more need of purging. These overflowings of the gall and spleene, come from a fulnesse of bad humours. *Whereas there is among you envying and strife, are ye not carnall?* That is, this argues you to be such, for envy and strife are not onely lusts in themselves, but further they are such lusts, 1 Cor. 3. 3. as are alwayes the children and fruit of some other; they are rooted in, and spring from inordinate affections to some things which we contend for; and accordingly if this fire of envy or strife prove great, it argues the fuell, the lusts after the things we envy others for, much more, for envy is but an oblique lust, founded on some more direct lust: these are but the outward flushings,

ings that shew the distemper to be much more within : *Iam. 4. 1. From whence comes wars and fightings amongst you? come they not hence, even of your lusts, which fight in your members?* There is something the heart would have, as it followes in the 2. ver. *Ye lust and have not, &c.* A contentious spirit is an unmortified spirit; *If ye bite and devour one another, Gal. 5. 15. This I say then, walk in the spirit, and ye shall not fulfill the lusts of the flesh.* Mark the coherence, it comes in upon biting one at another, for such walke not in the spirit, flesh doth prevaile in them, that is his meaning.

Seventhly, the lesse able we are to beare reproofes for the breakings forth of our lusts, the more unmortified it argues our hearts to be: it is a sign we love those much, whom we cannot endure to heare spoken against: therefore sayes the Apostle, *Be swift to heare, but slow to wrath*; take heed of raging when you are toucht; And it follows a verse after, *Casting away all superfluitie, receive the Word with meeknesse*, for it is your lusts
 uncast

uncaſt out, unpurged, that cauſe that wrath and heart-boiling againſt re-
prooſe. That good King was in a great diſtemper of ſpirit, when he caſt the Prophet in priſon that reprov'd him, for *he oppreſſed the people alſo at the ſame time*, as is ſaid, 2 Chron. 16. 10. he was then taken in the ſpring-tide, and ſwelling of his luſts of covetouſneſſe and oppreſſion; they brake down all that withſtood and oppoſed the current of them: and if (as he in this fit at this time, ſo) we be found in ſuch paſſionate tempers upon ſuch occasions of reprooſe ordinarily, it argues the habituall frame of our hearts to be much unmortified, as this argued him at this time to be actually much diſtempered.

Eighthly, the more quick and ſpeedy the temptation is in taking, the more unmortified the heart is: When an object at the firſt preſenting makes the luſt to riſe, and they paſſe through at the very firſt preſenting of them, and ſoake into the heart, as oyle into the bones, and run through all; when a man is Gunpowder to temptations, and it is but *touch* and

take,

take, so as there needs not much blowing, but the heart is presently on fire, as Prov. 7. 22. it is said, *He went [straight-way] after her.* A man will finde that when his heart is actually in a good temper, a temptation doth not so easily take: his heart is then, though tinder, yet as wet tinder, that is more slow in taking. As there is a preparednesse to good works, so there is a preparednesse to evill; when the heart is in a covetous humour, *then a man falls into temptations and a snare,* 1 Tim. 6. Then he shall have baits, his lusts will nibble at every bait in every thing he deales in, they will take presently: when the heart is thus bird-limed, then it cleaves to every thing it meets with. It is a signe that the heart is not *awake to righteousness*, as the Apostle speaks, but to sin rather, when a little occasion awakeneth a lust, and rouzeth it; as when on the contrary, if a great deale of jogging will not awaken the grace.

Ninthly, the more our lusts have power to disturb us in holy duties, and the more they prevaile with the heart then,
the

the more unmortified and prophane the heart is ; as to have uncleane glances in hearing, and worldly thoughts then ordinarily to possesse the heart, and to take it up much ; *They are prophane*, (sayes God, *Ier. 23. 11.*) *for in my house I have found their wickednesse.* If then the heart is carryed away, and overcome with uncleane and worldly thoughts then, this argues much unmortifiednesse, and that the flesh is indeed much above the spirit; for why, then a man is in Gods presence, and that should overcome and overawe the unregenerate part, if it were not impudent and outrageous ; and besides, then the regenerate part hath the advantage, for the Word and the Ordinance is a stirring of it up, and provoking it to holinesse. And therefore that at such a time a mans lusts should be able to tempt and seduce a mans heart, it argues sinne hath a great party in the heart, when it affronts God in his throne, when grace is *in Solio*, where it would be ; for the Disciples then to be talking who should be greatest, when Christ had made so long a Sermon to them, and had administered

nistred the Sacrament to them, this argued much want of mortification in them ; even as it were a signe that the orthodox partie were but a weak partie in a kingdome, if whilst they are at Sermons, Papists durst come in and disturb them, and put them out.

Tenthly, when the recalling former acts committed by a man, prove still to be a snare to him ; and being suggested by Satan as a meanes to quicken his lust, the thought thereof doth stir up his lust afresh, it is a signe of an unmortified frame. Thus it is laid to the charge of that Nation, *Ezech. 23. 21. That she multiplied her whoredomes in calling to remembrance the dayes of her youth, wherein she had played the harlot in the land of Egypt* : The remembrance of them was a snare to her, as appeares by the 8. verse. It is a signe a man is deeply in love, when as he falls in love with the picture ; when the remembrance of whence he is false, should make him repent ; that it should on the contrary cause him to commit the same sinne againe, it is a signe flesh hath much the better. To have the minde stirred

stirred with new objects, and new temptations, may stand with far lesse corruption, and more grace, then to have it stirred afresh with the remembrance of an old; to find sweetnesse in a lust, twice sod, which we have also often steapt (as I may so speak) in godly sorrow and hatred of it, and so boiled it in sower hearbs, yet still to find sweetnesse in the remembrance of such an act, this argues much corruption. As the Apostle argues the sinfulness and strength of corrupt nature in him, that *the law which was holy and good*, should stir it up, his lust whilst unregenerate: So may we, when the thought of a sin which should stir up godly sorrow, should provoke and tickle corrupt nature againe. Iedeed that the new sent of meat should have moved the Israelites, would not have been so much; but that the remembrance of their flesh-pots should doe it. That speech *Rom. 8.* where we are commanded to *mortifie the deeds of the flesh*, may admit among other this interpretation also, that not onely the lusts, but even former deeds and acts committed, which may prove

an occasion of sinne to us, and have a fresh verdure in our eye, are to be mortified.

And so now I come to the second Head, namely, *Positive signes* of growth in Mortification, and of Gods purging of us.

First, the more insight a man hath into spirituall corruptions, together with a conflict with them, the more growth he hath attained unto in purging out corruptions: So as now the chiefest of his conflict is come to be with spirituall lusts, not worldly lusts and grosse evils; it is an evidence of his progresse in this world: These are sure rules, that whilst a mans conflict is with more outward grosse evils, as uncleannesse, worldly mindednesse, &c. so long and so much he is kept from the sight of those inward, hidden, close corruptions, which sit nighest to the heart: As also on the contrary, the more a man is freed from, and hath got victory over such, the more his thoughts and intentions are bent inward to the discovery of the other more spirituall wickednesses. And the reason

is,

is, for these spirituall lusts, as pride, carnall confidence in a mans own graces, self-flattery, presumption, &c. these corruptions lie, as I may so expresse it, more up in the heart of the countrey; but those other of worldly lusts, lye as it were in the Frontiers, and skirts of it, and therefore untill such time as a man hath in some good measure overcome those that encounter him at the Frontiers, he comes not to have so through a discovery, and constant conflict with those that lie higher up in the heart;

Let us cleanse our selves from pollution of flesh and spirit, sayes the Apostle, 1 Cor. 7.

Which implies, that there are two sorts of corruptions, *one of the flesh*, or body; the other *of the spirit*, or soule: for so the opposition there is to be taken, for else all lusts are lusts *of the flesh*, that is, of corrupt nature. Againe, such corruptions cause a *blindnesse*, that a man cannot see *afar off*, 1 Pet. 2. Whilst a Scholar that learns a Tongue, hath not learned to escape all grosser faults in Grammaticall construction, he cannot be supposed to have come to know the Elegancies of

the Tongue, nor see his errors therein ; So nor doe men come to be *Critiques* indeed, and cunningly skilfull in the curious Errataes of their hearts and spirits, till they have attained to such a degree of Mortification, as to be free from grosser evils. And indeed such, those who are growne in grace, have attained ordinarily some freedome from; therefore sayes *Iohn*, 1 *Epist.* 2. 14. *You young men are strong, and have overcome that evill one :* they have attained so much strength, as to overcome the grosser evils, those evils. So as to allude to what the Apostle sayes in another case, they then come to conflict not so much with *flesh and blood*, and outward evils, as with *spirituall wickedneses* within, with affections and dispositions contrary to the work of grace, and therein lies their chiefeft exercise, which is not till they have some freedome and victory over the other, and so are at leasure to view these.

Secondly, we may discerne our victory over our lusts, by our ability to deny our selves; the more we grow up to a readinesse, willingnesse, and freenesse, and

and cheerfulness of heart to deny our selves when we are put upon it, the more are lusts purged out: for the reason that our hearts consult so much with carnall ends in busineses, that we have so much adoo with them ere we can bring them off to part with such and such things, as God and our owne consciences doe call us unto; this is by reason of want of purging, for all want of self-denyall is from an adhæsiõ to outward things. Were we loose, and unmarried men to the world, were our hearts loosned from all, and all the secret *fibra* that shoot into things, cut, it would be nothing to us to part with them: this was in that great Apostle, how ready was he to lay down his life? *My life is not deare to me, so I may fulfill my ministration with joy*; and so when the time of his departure was at hand, sayes he, *I am ready to be offered*, 2 *Tim.* 4. 6. He speaks it in the present tense, *ἐπιτίθημαι*, I am offered, it was done in his heart already: As in like phrase of speech it is said, *Heb.* 11. that *Abraham offered up his son*, because he fully purposed it. When men must be forced by

terrors of conscience, like *Pharaoh* with
 plagues, to let their credits or estates goe
 by restitution, or for God and good uses,
 &c. it is a signe of want of purging. The
 more loosned a man is from the world,
 and the things of it, the more prepared
 that man is for all works of self-deniall,
 the more purged. So when a man parts
 with all without sticking or higling, as
Abraham is said to beleeve without stag-
 gering, it is a signe he hath attained to a
 good degree: even as that argued a strong
 faith, *Rom. 3.* When a man hath an open
 and a large heart to God, (as a libe-
 rall man hath an open hand to men) as
Abraham had when he was willing to
 let God have his onely sonne, it was a
 signe he was much weaned; when God
 can command any thing thou hast at an
 houres warning, as we say; *Abraham*
 stood not long deliberating, Shall I,
 Shall I, but went early in the morning,
 even the next morning, God having cal-
 led for his son that very night, as it is
 likely by that, *Gen. 22. 3.* for the night
 was the time when God used to reveale
 himselfe by visions.

Thirdly,

Thirdly, the more constancie there is in our hearts and waies, the more eaven, stable in well-doing, and the more lasting, durable, holy temper of heart wee find our selves to abide in, the more we are purged; for in that we find such sudden flowing and reflowing in our hearts, that when a corruption seems to be at a low ebbe, and our hearts in a good frame, within an houre or so, a mighty tide comes in, and we find our hearts overflown with a sea of filth, such sudden alterations from the better to the worse, do come from those vast seas of corruptions that are in us, that tumble and float up and downe: So the Apostle intimates, *Purge your hearts, ye double minded*: That their hearts are of so unequall a temper, sometimes in hot fits, sometimes in cold, and so suddenly altered, this cannot be but from much corruption. This double mindednesse comes from want of purging. The Galatians were surely very weak, and foolish, as he tells them, when they were so soone transported. He marvels not so much that they were removed, as that *so soone*, *ἅτα ταχέως*, so sudden-

ly, *Gal. 1. 6.* and brings it in as an evidence of their weaknesse, that they who would have *given him their eyes*, should now so much be altered and carried away, so much mortifiednesse, so much constancy: therefore in the *5. Gal. 15, 16.* when in the *15. ver.* he had said, *Those that are Christs have crucified the affections with the lusts*, hee addes in the *16. ver.* *If we live in the spirit, let us walk in the spirit*: the word is *πεπατην*, that is, to be constant in the spirit, then when lusts are crucified, then the spirit will rule in our wayes, and a holy frame of heart will be discovered, in a constant tract of holinesse we shall *walk in the spirit*, keep our selves long in a spirituall frame and tract, and not be biased aside: that we step out so much, is from strong lusts unmortified.

Fourthly, the more a man comes to a spirituall taste of the spirituall Word, and that which is most spirituall, it is a signe that corruption is purged out: when a man comes to his stomach, it is a signe hee is growing out of a sicknesse, and the humours are much purged out. So

1 Pet. 2. 1. Laying aside all malice, &c. as Babes desire the Word, if so be ye have tasted : therefore the more corruption is laid aside, the more we taste the Word and God in it; the more we taste, the more we desire it; the more we desire it, the more we grow.

Fiftly, when we are ashamed of former carriages and wayes, as seeing and discerning those weaknesse we saw not, as Scholars are of their exercises a yeare or two after; so if we of former prayers, hearings, &c. as that great Proficient discerned in himselfe, who looking back upon his first dayes of conversion, sayes, *When I was a child, I spake as a child :* He speaks it, applying it to his growth of grace.

Sixtly, when in ordinary times of temptation a man finds a lust not so violent and raging as it was wont, but more impotent and weak; look to your fits of sinning whether they become greater or lesse, for then a mans strength or weaknesse is discerned most, as the bodily strength is, when a man goes about to put himself forth, and is assaulted and set upon.

upon. Many that are sick, whilst they lie in their beds, think they have a great deale of strength, but when they think to rise, and walk, they sink down again. As a mans weaknesse to good is discerned when he comes to doe and to act it, *Rom. 7. To doe I am not able*; so a mans weaknesse to sinne, or strength against it, is then also best discerned. The weaknesse or strength of a Kingdome is seene and discerned in time of war best, when all forces are mustered up. Now God sometimes appoints some more frequent assaults, and on purpose suffers *the law in the members to warre*, and to muster up all their force, that (as it is said of *Hezekiah*) a man *might know what is in his heart*; now if then a man finds that the motions of sinne in his heart doe every temptation after other meet with an hotter encounter then they had wont; that the resistance against sin grows quicker and stronger; that sin cannot advance, and carry on his army so far as formerly, but is still encountred and met withall at the Frontiers, and there overthrowne even at the first setting out, so as it cannot carry

carry it through the Camp, (as *Zimri* did his Mistresse *Casbi*) as sometimes it had wont, when as Grace stood at the Tent doore, as *Moses* weeping, yet unable to resist it; that thus there is ground kept and won upon the encroachments of a lust, though assaults and temptations continue, in so much that at length outward forts are kept by Grace, that is, outward acts are abstained from, so farre as the lust is not fulfilled as it had wont to be, and not onely so, but the inrodes of it are confined and contracted also to a narrower compasse, and a lesser ground and space in regard of inward acts: As now be it a lust of fancie, it cannot boile up to such grosse fancies as it had wont, be it a lust of pride or uncleannesse, it falls from bringing forth fruit, to bring forth but blossomes, and from blossomes onely to bring forth leaves, it is a sign then it is withering more and more. When the intention of mind in the temptation (which is as the fire that makes it to boile) growes lesse and lesse; when the inordinate thirst is not so great in the time of the fit; when the inward acts
are

are growne in their requests more modest, the lustings themselves pitch upon lower and inferiour acts then it had wont; When their Armies would depart with lesser spoile, and would be content with them, when as before they flew at the first on-set, to the highest kinds of villanies and outrages; when thus the overflowings of a mans lusts do abate, and fall short, the tides lessen, overflow lesse ground, spread no farther, and lesse every day then other, this is another probable signe of a growth herein.

Seventhly, the more ability to abstain from occasions and opportunities of satisfying a mans lusts, as *Iob*, a man much mortified, *made a covenant with his eyes, not to behold a maid*, and kept to it, *Iob* 31. 1. When a man hates the *very garment spotted with the flesh*, it is a signe of a strong hatred; when a man cannot endure to come where one he loves not, is; cannot endure the sight of him, any thing that may put him in mind of him, not so much as to parley or to speak with him.

Eighthly, when we doe not linger after

ter such objects as may satisfie our lusts, when absent; but when out of sight, they are out of mind, this is a good degree of mortification. We may find it in our selves, that when objects are not presented, that yet there is in our hearts a lingring after them, of themselves, and that is far worse; many a man, when he sees meat, finds he hath a stomach to it, which he thought not before; but when a man longs after meat he sees not, it is a sign he is very hungry; as we see against rainy weather, before the raine begins to fall, the stones will *give*, as we use to say, and grow danke; so a man that observes his heart, may find before objects are presented, or actuall thoughts arise, a giving of his heart to such and such a lust, an inclination, a danknesse, a moistnes, a sympathizing with such an object, that is a signe of unmortifiednesse. *David* was as a weaned child, he had no thoughts of the dug, no longings after it, I have *no high thoughts* after the Kingdome, sayes he, *Psal.* 131. A child that begins to be weaned, it may be at first cries after the dug, though he sees it not; but afterwards,

wards, though it may be when he sees it he cries after it, yet not when absent. Objects present have a far greater force to draw, when absent lesse; therefore this is a farther degree, yet attainable: it was in *Ioseph*, when his Mistresse tempted him from day to day, opportunity was ready, the object present, but he denyed her. So in *Boaz*, a woman lay at his feet. So in *David*, when he had *Saul* in his lurch, might as easily have cut off his head, as the lap of his garment, and was egg'd on to doe it, but he was then weaned indeed, and did it not; When a man can look upon beauty, and preferment, and truely say, they are no temptations to me. It is a signe of an unsound temper, when upon eating such or such meats, a man is presently put into the fit of an ague; a healthfull man is not so. The Prophet calls them *the stumbling block of their iniquitie*; When a man is going on his way, and though he did not seek occasions of falling, yet meeting with them, he cannot step over them, but is caught, and stumbleth, and falls.

Besides these rules both the wayes
given,

given, I will in the third place adde some cautionall considerations to prevent misjudging of our growth in Mortification, by such false rules as men are apt to be deceived, in judging worse or better of our selves by, then the truth is, or then there is cause. Which considerations will also further serve as directions to us, as well as the former have done.

First, men may deceive themselves when they estimate their progresse herein by having overcome such lusts as their natures are not so prone unto; the surest way is to take a judgement of it from the decay of a mans bosome sinne, even as *David* did estimate his uprightnesse by his *keeping himselfe from his iniquity*, *Psal. 18. 23.* so a man of his growth in uprightnesse. When Physitians would judge of a consumption of the whole, they doe it not by the falling away of any part whatever, as of the flesh in the face alone, or any the like; such a particular falling of flesh in some one part, may come from some other cause; but they use to judge by the falling away of the brawne of the hands, or armes, and thighes,

thighes, &c. for these are the more solid parts : the like judgements doe Physitians make upon other diseases, and of the abatement of them from the decrease in such symptomes as are Pathognomically, and proper and peculiar to them : In like manner also the estimate of the progresse of the victories of a Conquerour in an enemies Kingdome, is not taken from the taking or burning of a few villages or corps, but by taking in the Forts and strongest Holds, and by what ground he hath won upon the chiefe strength, and by what forces he hath cut off of the maine Armie. Doe the like in the decrease of, and victorie over your lusts.

Secondly, you must not judge of your Mortification, by extraordinary assistances or temptations as you doe, not of the strength of a Kingdome by auxiliary forraigne forces that are at extraordinary times called in. A young Christian shall for his encouragement even in the heat of the battaile, when he is ready to be overcome, and carryed away captive, find the holy Ghost breaking in, and rescuing

rescuing of him, (as *Iehoshaphat* was, (to allude to it) when he cryed to the Lord) when as a Christian of much standing is left to fight it out hand to hand : Now it doth not follow that the other, because thus freed, hath the more strength.

Againe, on the other side, a man is not to judge of himselfe by some one extraordinary temptation. A man that is very sick, and nigh death and dissolution, may through much heat, and stirring up of all his spirits, have the strength of five men in him, and more then when he was well : and so a godly man, whose corruptions are weak, and more neare to dissolution, yet in a fit may have all the corruption that is within him mustered up, and blowne up by Satan, and so it may for the present appeare to have more strength then ever in all his life, and yet it may be much mortified. The dead womb of *Sarah* may by an extraordinary means have pleasure in her old age, and bring forth a child, when shee had left child-
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bearing long, and yet her *womb was dead*, Rom. 4. 19. And as it may be true, that one of small grace may have that little grace drawne out, and wound up to a higher straine, for one fit, brunt and exercise, all the strings wound up to a higher note for some one lesson, then one haply of more grace ever felt, to higher acts of love to God, and of rejoycing in God, and purer straines of self-denyall; yet take the constant straines of ones spirit that hath more grace, and the strings will ordinarily endure to stand higher, and continue so: So on the contrary, one of much mortification, may have his lusts spurred on faster, and boyld up higher by Satans fires, then one of lesse. The estimate of our growth must not be taken by a step or two, but by a constant course; for as a mans sincerity is to be measured, so is his growth: even as a mans health is to be measured by the constant tenor of his temper.

Onely I will adde three things
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to give further direction concerning such extraordinary cases of temptation.

First, that it is certain, that so much corruption as at such a time and in such a fit a man felt a stirring in him, so much indeed and in truth there is of corruption in his heart; for the devill can put none in, but only acts, and doth improve what is there already: for as that speech of Christ implies, Satan can work but according to the matter he findeth in us: (*He commeth and findeth no matter in me*) the wind addes no water to the sea, onely can make the waves to rise, and surge; the fire addes nothing to the water, when it is set upon it, but attenuates it onely, and causeth it to boile. And so in *Heczekiah*, when hee was cast into that fit of pride, the Text sayes, *That it was that he might know all that was in his heart,* 2 *Chron.* 32. 31. It was in his heart before.

Secondly, I adde, that yet hence it cannot be infallibly inferred, that a

man hath comparatively either to himself more corruption in him then he had twenty years afore, because more is stirred up ; or that comparatively to others he hath more corruption then they, because more is now for a fit drawne forth ; it follows not from hence that others which are kept free from such a temptation, have lesse mortification, because they were never cast into so hot and burning a fit. One whose body is lesse full of humours, and naturally of a more moderate temper for heat, may yet through some accident or other, or disease, suppose the Plague, be cast into hotter fits of a burning Feaver, then one whose temper is more fiery, and humours more abounding in him. To have recourse to the former instance. *Hezekiah* surely had more corruption twenty years before his recovery out of his sicknesse, then at that time, and yet it wrought not so, that we read of, as it did then ; not that the barrell was then fuller, but that now it was broached lower, and

a greater vent given, and so it came more gushing out, dregs and all. That a man after he is growne up to his full strength, falls into so great a sicknesse, such an one as he never had when he was a child, which maketh him weaker then when he was ten or twelve years old, doth not argue but that he is a man growne for all that. *David* after a long growth, had a time of great sicknesse, whereby he lost the exercise, the lively vigorous use of his graces: enfeebled by that sicknesse, he lost his taste in Gods Ordinances by it, and the joy of Gods salvation, as appeares by the 51. *Psal.*

And the third thing I would adde is this, that such an one as is indeed much mortified, if it happens he falls into such a fit, yet the greater measure of his mortification will appeare afterwards, in that the lust will be weaker after his recovery againe. It is in this, as with a man that is in a hot fiery fit of a feaver, though he have at that instant the strength of two men in him, yet afterward, when the

spirits are ebbd and setled againe, his body is the weaker for it: so is the body of sin, through the resurrection of grace, after such a fall. Many grow more after a sicknesse. For Gods end being but to discover his weaknesse, (as he is in himselfe) and to rouze him out of his security, he then loves to manifest his power, when once we have seen our weaknesse; and so *makes his strength perfect in our infirmities*, when they are not ordinary, but beyond the ordinary temper and dispositions of our spirits.

But then the Question may be concerning the more ordinary passages of a mans life, whether a man may measure and take a sure estimate of the inward root of corruption left in him, by the ordinary risings and stirrings of it, and his fallings into sin more or lesse. I speak not now of extraordinary fits, but of ordinary qualms and weakneses.

To this I answer, that ordinarily men may conclude from the more or lesse busie they find corruption in them,

them, that the more or lesse there is of corruption in them ; and so thereby measure their growth : for grace and corruption are as two roots, (and therefore the actions of them both are called *their fruits*, Gal. 5. 17, 22.) Now Christ elsewhere gives us this rule of nature, namely, to judge of the tree by the fruits, to proceed by, in matters of grace also ; And as by the fruit we may know of what *species* and kind the tree is of, so likewise what plenty of sap there is at the root, by the plenty, or bignesse, or fairenesse of the fruit it doth bring forth : the more inward corruption at the root, ordinarily the more fruit thereof appears in the life, and proportionably also of the tender fruits of the spirit : and therefore Christ here sayes, that the Vine is *to be purged, it may bring forth more fruit* ; because the more corruption is emptied, the more holinesse will appear in your inward and outward fruitfulnessse. And the reason hereof is, because ordinarily as a *thing is in being,*

being, so it is in working. *Las a principia habent lasas operationes.* Children, the weaker, the more falls they have in their ordinary walkings; bodies, the more sickly, or the weaker and more unhealthy the ~~regas~~ and constitution is, the more qualmes; and as they recover strength more & more, they find they out-grow such weaknesses: and therefore ordinarily according to what activeness a man finds of grace or sin in him, according are the inward principles of either more or lesse: for the soule of man, as it is an active thing, so being left to its ordinary course, it acts according to the sway, and bias, and inclination of the habits that are in it, which are also active, as both grace and sin are. As a bowle, when the force of the hand that threw it, begins to decay, it is swayed by the bias, and lead that is in it; and so the lesse grace, the lesse ordinarily it acts, and the weaklier; and then also the opposite corruption must needs be so much the more active: for the soule being active,

active, abates not of its mettle, but it will still shew it selfe one way or other. The flesh will last against the spirit so much the stronger, as the spirit is weaker, for they are contrary; yea and thus God judgeth of the principles of grace in us, according as they act in us; he will judge of our mortification, by the fruits of it in our lives and hearts; the more of the fruits of sinne grow on in us, the lesse mortified he will account us; as hee will judge of faith by the works, so of mortification by the fruits: and therefore it is observable, that hee bids us *mortifie the deeds of the body*, as well as the body of sin, *Rom. 8. 13.* for God will judge of the one by the other. Therefore the objects of mortification are the deeds of the body, as well as the inward principle of corruption, because the mortification of the inward principle will be seene and appeare in the deeds.

But it may be objected, that Grace is acted, or lusts do stir, accordingly as the Spirit of Christ, who is a voluntary

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tary Agent, doth act Grace, or will leave a man, so that if he be pleased to stir that little grace in a weak Christian, he shall act it more, and if hee leave a strong Christian to himselfe, he shall fall more.

Answ.

But to this it is answered,

First, that though the holy Ghost be a voluntary Agent, and blowes when and where he pleaseth, for his times of working, yet ordinarily he acteth grace in us, (take our whole course) according to the proportion of grace given, so as he that hath more habituall grace, shall be more assisted and enlivened, according to that rule, which in this case will hold, *Habenti dabitur, Mat. 25. 29. To him that hath shall be given*, if it be a true talent: Hence therefore he that had five talents, gained more then he that had but two; for he gained his five more to them; the other but two more to his former two: though he that had but one, is said to have gained none, because indeed it was not a true Talent, for he *seemed but to have it,*

it, the Text sayes. And the reason hereof is, because those habits God hath infused, are his owne worke, and ordained to be acted, and he delights still to crowne his own works in us with more. And as he proportions glory to works, so he promisetht to act according to the principles of grace infused, which else would be in vaine, they being ordained to that end: as the Apostle sayes of gifts, that they are given to profit withall; so are graces to work, and therefore ordinarily God draws them out, where he hath bestowed them, as he doth gifts also. And thus *è contra* it is for leaving a man to sin; the more corruption a man hath, the more ordinarily he lets it vent and discover it selfe, that so men that have many corruptions in them, might know what is in their heart; and so when God doth mortifie them in them to thank him the more, the grace of which else would be to them lost, if God should mortifie their lusts in them, without their seeing and bewailing them,

them, and crying to him, *Oh miserable man that I am*; and ordinarily see them, men would not, unlesse left to them. As in case of humbling a man, though God sometimes doth humble a man that hath lesse sins, more then one that hath greater, to shew that he can give light to see more in a little, then others in much; yet ordinarily those are most humbled that have been greatest sinners, as *Manasses humbled himselfe greatly*, and *Mary Magdalen loved much*, and the Apostle thought himselfe *the greatest of sinners*; so it is in acting grace, or letting forth corruptions; it is according to their principles within.

And secondly, that very acting grace doth increase habits, so as the increase of habits and inward mortification is proportioned according to the acting of grace by the holy Ghost; for every abstinence doth mortifie, as was said, and every act of grace doth further, through the blessing of the Spirit, sanctifie and increase the habit. *Rom. 6. You have*

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your fruit in holinesse. When they doe any duty, it makes the heart more inwardly holy, so as the one cannot be without the other; but the more a man doth abstain, out of right principles, by the assistance of the Spirit, the more he grows, so as in the end all comes to one; he whose holinesse is acted most, hath in the end most habituall grace, and thereby often it comes to passe, that *he that is first, comes to be last, and he that is last, first.*

Yet there are two limitations to be put in about this.

First, I grant, for some times of mens lives, that God doth act some mens graces more, who have yet lesse grace, and leave those to sinners who have more grace. So he left *Peter*, who in all appearance had more grace then any of the twelve, yet God left him to deny Christ more falsly then any of the other.

But then let the ends of God be considered why he doth it.

Secondly, in case of too much
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confidence upon inherent grace, and the strength of it ; When we trust to habituall grace received, then Christ, to shew that it is a new grace, to assist that grace, and so that it may be acknowledged that he that gives one grace , is not bound to give another, may in this case leave one that hath indeed more grace to the prevailing of corruptions. It falls out sometimes that when men are young Christians, and new borne, God adds much assistance, and this for their encouragement, and as you carry young children in your armes, and so they are kept from falls more then some more elderly that are let goe alone. Thus *Hos. 11. 3. God takes them by the armes when a child, ver. 1. but then they acknowledge it not.* But they are apt to think that that strength and life they have, is from themselves, and so God afterwards leaves them, when men more elderly. Those Christians who walk most sensibly of their own weaknesse, and observe God his keeping them from sin, and attribute this
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to him, such God delights to help, though for the present they have lesse grace: and so those Christians that sooner come to the knowledge of that way of dependance upon Christ, some come to see it the first day, and make use of it; others not so clearly a long while; they shall be more assisted then another. But to many that way so soone is not so clearly opened.

Againe, thirdly, sometimes God will magnifie this his acting grace, as I may call it, more in one man then in another, seeing it is a grace. That one Apostle of the Gentiles did more then all the Apostles, shall we infallibly say he had more inherent grace then they all? but he had more assistance. As God sometimes useth weaker gifts to doe more then men of greater, so men of weaker graces, and lesse growth, to shame the other. As there are diversities of gifts, so of operations and exercise of those gifts, *1 Cor. 12. 6.* the Spirit dividing as he will, *ver. 11.* God casts aside one of
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eminent gifts into a place or condition wherein they are not usefull, and so hee may one of much habituall grace.

Fourthly, he acts often according to actuall preparation ; the habituall preparation lies in habits, and is more remote ; as strings may be good, yet out of tune, and so not plaid upon.

Againe, fiftly, God may leave a Christian of more grace and growth, to more stirring of corruptions, in case he means yet to bring him to a higher pitch of humiliation, and that by sins. It is in this his dealing of leaving men to corruptions, and the vigorous conflicts with them, as it is in his leaving his people sometimes to afflictions. God humbleth his, either by afflictions or by sins, and his manner in both is sometimes alike ; you shall see one who hath attained to a great measure of grace already, and that by affliction, yet never out of the fire, but God still following him with afflictions ; whereas one of lesse growth and grace, who in that regard hath

hath more need, shall have fewer afflictions in his course : And what is the reason of this difference? It is not that the growne Christian hath simply more need of affliction then the other, but because God intends to bring him on yet to a further degree of grace, and perhaps hath never done with him. As refiners of sugar, taking sugars out of the same chest, some thereof they melt but once, and the other of it they melt and refine again and again; not that that, which they refine twice, hath more drosse in it, but because they would have it more refined, double refined. And as God deales thus in afflictions, so also in leaving his people to the stirring of corruptions, which of all afflictions is the greatest to humble a holy heart. And thus he doth sometimes leave a grown Christian to conflict with corruptions more then a weaker Christian; not that he hath more in him, but because hee meanes to bring on that growne Christian to a further degree of humiliation, he is not hum-

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bled as he meanes to have him yet. And whereas God humbleth some men by afflictions, he humbleth others by sins; and nothing humbleth more then sins, for crosses doe but humble by revealing sin, as the cause; and nothing will humble a growne Christian more then to see such shamefull foule corruptions still stirring in him, the greatest aggravation of which to him will be in this, that after so long a time, such lusts should be so lively in him, to have such grosse faults in his exercises after he hath beene so long at schoole; so for a growne Christian to be disguised with a corruption, when his haire is growne, to have it shaven off, as *Dauids* messengers were ashamed of it; so how doth it shame him, and humble him? Thus *Hezekiab*, though he was much humbled by a sicknesse to death, but because he was not humbled enough, and so farre as God meant to bring him: therefore God let loose Pride on him, and then hee further *humbled himselfe and all Israel*,

as it is 2 *Chron.* 32. 26. Upon some men God shews his free grace in keeping them from sin; upon others he spends it in pardoning them; these are but two severall wayes he hath of laying it out, and so sometimes hee shews his grace in keeping those of lesse grace, and againe in letting those of more to struggle with their lusts: and such sicknesses are not to death, or to weaken them, but for the glory of God, and their further growth; for this will be the effect and consequent of such stirrings in growne Christians, that as their fits of corruptions stirring are great, so their humblings will be greater: Grace being much in them, will shew it selfe that way; great fits of sinning have intermingled with them great exercises of repentings; and the growth of their grace will shew it selfe in them, and appeare in them, as in men that are chearfull naturally, but sometimes oppressed with melancholy; when those pressures are over, they are most merry, their spirits break forth

being at liberty, and shew themselves as much on the contrary: so when grace gets above againe. As it is in the body, when the spirits are not weak, but onely are kept under by humours, when they doe get up, if they be strong, they then shew their strength in causing the body to grow the more: as in many young men, after a sicknesse, where strength of nature is, and so thereby they become after often the better, and more lively; but if the naturall spirits be weak, it is not so.

A second limitation is, that though one of lesse growth in mortification may sometimes by watchfulnesse keep under his lusts more, and act that little grace he hath, more then haply he actually doth, who hath yet radically more grace: therefore sayes the Apostle, *Stir up the gift that is in thee*: To *Timothy* he speaks it, and he exhorts, *Gal. 5.* even young Christians *to walk in the Spirit*: that is, to have the Spirit kept above the flesh, so as a man shall have great hand over his
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his corruptions, that they break not forth: I say, that this exhortation doth belong unto, and concerneth the youngest Christians, for he speaks to all that have spirituall life begun in them, *ver. 25. If we live in the Spirit, let us, sayes he, walk in the Spirit, and then we shall not fulfill the lusts of the flesh, ver. 16.* A weak body, though weak, if hee use his care, may keep himselfe from distempers, as much as some man who is strong, and grows carelesse. But yet though one of lesse grace be thus actually more watchfull, yet he may discern the want of growth by this:

First, that still his lusts rise oftner, and that with delight, and catch presently, although they be smothered as fast as they catch; which is even as an heap of straw in a roome where fire is, where sparks fly about, still taking fire upon every occasion, though he that keeps it is carefull stil to put it out.

And secondly, they shall find the strength of them in privative work-

ings against grace, and distracting and disturbing them, deadening their hearts in duties: And therefore when the Apostle had exhorted to walk in the spirit, so as not to fulfill the lusts, mark what follows, *Yet, sayes he, the flesh will discover it selfe, in lusting against the spirit.* Take what care you will; so as a man *shall not be able to doe what he would, Gal. 5. 16, 17.* and the more strong it is, the more it will shew it selfe strong in disturbing; so as Christians not growne up that are very watchfull over their hearts, doe keep as it were but negative Sabbath, like watchers and keepers of good rule in great Churches, where there are many sleepers, they have so much to doe to watch those boyes that sleep, and are idle at Church, as they cannot attend the Sermon. For though by reason of watchfulnesse, corruption may be kept from discovering it selfe in open unrulinesse much, yet it can never by all the watchfulnesse in the world bee brought on to duties, but so much as
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is in the heart, will discover it selfe in opposition to them, or hypocritical jarring in them: although the Papists may be kept by a waking State from venting that malice of their hearts in rebellion, yet they cannot be brought to joyne with us in holy duties; no more will corruption, unlesse in hypocrisie, and therefore so much as is, doth still discover it selfe in them.

A third caution to prevent misjudging; if a man will not be mistaken in judging his growth comparatively with others, or with himselfe, hee must consider his occasions and opportunities to draw him out; for one, when he had more corruption, yet lesse occasions and provocations to sinne, may have corruption lesse stirring in him, then when hee is more growne up in grace, if his temptations were then greater: The same tree standing in the shade, where also the raine comes not to it, when transplanted, where both sunne and raine fall upon it, may be more fruit-

full then formerly, now when it hath far lesse sap. *David*, when under afflictions in the wilderness, and wanting opportunities, how strict was he, and kept himselfe from his iniquitie? but when he came to the delicacies of a Kingdome, though he was grown up still more and more in grace, yet how did he fall? The Snake which in the snow was stiffe and dead, when brought to the fire it began to stirre, and hisse, and sting. As in growth of grace, to aggravate the sinne of not growing more, the proportion of means every one hath had is to be considered, so that for one who hath had much means to grow much, is lesse, then one who hath lesse means: So in the stirring or declining of sin, opportunities and occasions are to be considered; as if a man be transplanted out of a full condition into an empty, if then many of his lusts do not stir so much as afore, no wonder. A man that was cast into a sweat by reason of multitude of cloathes, it is no marvaile, if when cloathes are taken

ken off, hee sweat lesse.

A fourth thing to be considered, to keep us from mistakes herein, is, that he whose spirit is naturally active, his lusts, though weaker then another mans whose spirit is slower, may be more quick and apt to break forth further then his. *Peter* was bold, and so spake often rashly, and vented corruption more, as when Christ called him Satan, not that he had lesse grace, but a more active spirit; and yet hee might have more grace, and of corruption lesse stirred in him, onely a more forward naturall spirit. As an angry man, whose spirit is quick, may soone be stirred, and in the forwardnesse of his spirit to action, give a man a blow, when one given to malice will scarce give you an ill word, whose lusts of revenge yet burne inwardly more. Gunpowder will take and fall into a blaze sooner then Lime, yet Lime hath more innate heat, and burns more within; some have speedier vent. Those two brethren, sons of Thunder, as Christ calls them,

them, how soone was their choler up? They had quick and hot spirits, as Christ tels them, *Ye know not what spirit ye are of, Luke 9. 55.*

Fiftly, if we would judge aright, what measure of true mortification is in us, we must not take into the reckoning what restraining grace doth in us, but cast that up in a summe by it selfe. For this you must know, that even in the regenerate, all their abstinence from sins is not from meere mortification, but restraining grace continues even after regeneration to contribute to it, and so make the summe seeme bigger. It was not meere and onely mortification of the lust of Anger that made *Moses* so meeke; for at another time, when he was left, what a chafe was he in, when he called them all Rebels, and said in an heat, that he must fetch water out of the rock for them? It was his temper and disposition of nature, helpt to make him so eminent in ruling that passion above any other, that he is said to be the meekest man on earth.

earth. It was not simply, meerly mortification, that made that great Apostle so eminently chaste; but over and besides what mortification helpt him in it, he had a peculiar *gift*, hee sayes, *1 Cor. 7. 7.* he speaks of it as of a gift, not a grace, such as might be in Reprobates; *For*, sayes he there, *Every one hath his proper gift.* So it was not meere mortification that made *Luther* never troubled with covetousnesse, but the freenesse and generousnesse of his spirit that helped him in it.

If these would have cast up what grace and mortification they had attained to, they must have reckoned restraining grace by it selfe, which though now sanctified, that is helping forward Sanctification, and making the abstinence easier, yet is not to be reckoned true Sanctification; As Goldsmiths mingle in all the silver they work some other metals to make it more malleable; so are those common graces mingled with true in this life, where Sanctification is imperfect,

perfect, which doe help them and
ceke them out. Grace set in a good
nature, seems a great deale more, and
goes farther then in a bad. Wine that
is of it selfe somewhat pleasant, a lit-
tle sugar will make it sweeter to the
taste, then a great deale of sugar will
doe sowre wine. Therefore let every
one consider, what naturall ingenuity,
and modesty, and education did in
him before conversion; and let him
know, that now he hath true grace;
these help him still, and stand him in
stead as much as ever, though he hath
a new principle of grace in him.
Grace imperfect takes not away such
common gifts, but sanctifyeth and
useth them as the reasonable soule
doth a quick fancie or memory,
which are sensitive faculties, and doe
make his ability to abstain from such
and such sins more easie, indeed all
will be swallowed up in glory; And
therefore many who have lesse grace,
yet seeme more mortified then those
who have more, will be lesse impati-
ent in a crosse, lesse stirred and provo-
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ked with an injurie. A man who hath been lesse helpt by restraining grace before conversion, and had his lusts more outrageous, if he hath them now under, it is a sign he hath much more mortification in him then one who was naturally civill. And I appeale to every godly mans conscience, it is not onely simply mortification that makes him alwayes to abstaine from sins, but shame, modesty, terrors of conscience strike in at a pinch when strength of mortification had failed him else; and many accidentall things, ordered by Gods providence, hinder and keep Gods people from sinning: and as *David* was faine to make use of *Goliaths* sword, and take in discontented persons that had not the same ends that he had to strengthen himselfe against *Saul*; so is grace faine to take in fleshly dislikes and discontents against sin, to help it in a pinch, till it hath got the victory. For instance, it was not *Judahs* grace so much kept him from killing *Ioseph*, for then he would not have consented to

to sell him, but his nature wrought,
*Is it not our brother, and our flesh, and
 what profit is it to kill him? Gen. 37. 26.*

So God prevented *David* in his murdering *Nabals* family by an externall means, when as his grace else had kept him from revenging himselfe causelessly upon his family, (for they were in no fault) his grace alone had not done it, for his passion was up, and he in a rage, and fully resolved to doe it; but God used another means, and sent *Abigail* submissively to meet him; and her lowly submission, and elegant oration, won him, and cooled him; though this *David* acknowledgeth Gods hand in it, and was glad he was so kept, (as a godly man will, and hath cause, when he is hindered of his purpose in sinning, as he sayes, *I rejoyce that Christ is preached, though out of envie*; so if sin be abstained from, though by any meanes) yet God did rather by this meanes restraine him, then by his feare of God, or the grace in his heart; but God kept him by her comming:

1 Sam. 25. 34. For in very deed, sayes David, as the Lord liveth, which hath kept me back from hurting thee, except thou hadst hasted and met mee, surely there had not been left a man unto Nabal. So shame moved Iudah, feare of being destroyed moved Iacob to reprove the sin of his sons, and is all the argument he useth, Gen. 34. 30. So that in an evening, when thou castest up thy abstinences of that day, think not how much thou hast abstained from sin, or denyed thy selfe, but how much out of hatred of it, and the spirit of mortification; how much of that there is in thy abstinence, and accordingly measure thy growth in it.

Sixtly, another false rule is, when men judge of their mortification, and the measure of it, by their present listlesnesse of the heart to sin; which though it be true, that where true mortification is, there is a listlesnesse, and a deadnesse; and so much mortification, so much deadnesse. Rom. 6. 2.

How shall we that are dead to sin, live
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any longer therein? And indeed, to live in it, is to take pleasure in it: But yet this you must know, there are many things which in a godly man may adde to his deadnesse to sinne, besides true mortification, and so make it seeme greater then it is in truth: And therefore it may be a false rule to judge by, if it be not warily considered and distinguished. Sicknesse breeds a listlesnesse; when we are sick, our lusts are sick together with us; and as wee gather strength, they gather up their crums againe. *Iob 33.19,20. then his soule abhors dainty food.* Suppose he be a glutton: Old age brings a listlesnesse. *Eccles. 12.1. When the evill dayes come, wherein a man sayes, he hath no pleasure in them:* as *Barzillai* had no taste in his meat by reason of old age. So when our expectations or desires are crossed, or are like to be, and we begin to faile of those maine props of the comfort of our lives, we are apt to have a listlesnesse to all other pleasures, when some one thing that was

as sawce to all the rest, is gone or like to goe, we then have no stomach to all the rest, and we are weary of living, as *David* when *Absalom* was gone. Some great crosse comming like thunder, may sowre all our joyes and delights, and make them stale to us, and as dead drink to the stomach. Terror of conscience may like an eclipse overspread our spirits, and then all things lose their beauty and lustre, as things in the dark use to do, as *Iob* sayes, that his soule had no more sweetnesse then the white of an egge: For these occasions draw the intention another way, and takes the mind up about Gods wrath, and so it cannot run out to sin; and intention is the cause of all pleasure. As therefore when by study the spirits are drawn up to the head, a mans stomach decaies to that meat he most loved; so when terrors drink up the spirits, as *Iob* speaks: but when that heat is over, and intention dismissed, a man recovers his stomach againe; and so doe men comming out of ter-

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rors.

rors. And this will help you to find out the true reason, why that young Christians are more dead to all pleasures of sinne, then those who are growne up, or then themselves are when grown up: they are often then altogether dead to all mirth and other contentments, and yet they are not the more mortified then afterwards, for then legall humiliation adds to their deadnesse. Besides that deadly blow which Christ hath given these lusts then in part, the law and the bitternesse of sinne have laid that of their lusts which remaines unkild, in a swoone, that one would think all were dead. *Sin revived*, saith he, *and I died*, Rom. 7. He had no minde to meat nor drink, for three dayes, he forgot all. And againe, as then they are so taken up about pardon and the obtaining it, that all the spirits retire to the heart to relieve it, and to encourage it to seek out for pardon; and so sinne is left in a swoone, and it seemes quite dead: but by degrees men come out of that swoone, and fin

fin revives, and then men think they decay in mortification. Again, young Christians sometimes, and others afterwards for some honey-moones of their lives, are entertained with raptures, and ravishments, joy unspeakable and glorious, and then they seem in a manner wholly dead to sin, and walk so: but as the other are in a swoone, so they are in an extasie; but when they are out of it, then sinne comes to it selfe againe. Those joyes whilst they last, make a mans actuall present deadnesse to sinne seem more then habitually and radically it is indeed. As a man that hath tasted some sweet thing, whilst the impression upon his palate lasteth, he hath no relish of meat; so whilst the impressions of spirituall joy: but when their mouthes are washt once, and their sense of sweetnesse gone, they find a greater relish of them. Thus spirituall joyes doe, for the time they are upon the heart, much alter the taste; but yet much of that alteration is adventitious, and not wholly radicall, or al-

tering the sinfull faculty it selfe, (though it doth adde much that way) yet not so much as they seem to doe, at that present, when a man feels the sweetnesse of them.

First, true mortification makes a man not onely listlesse to sin, but to have a quick hatred against it, a hatred aiming at the destruction of it; but false listlesnesse takes but the heart off it, doth not set it against it; how often are these yoaked together in *Psalm. 119. I hate sin, every false way,* with this, *Thy Law doe I love?* the heart being quickned with love to God, and to his Law, is carried out against sin, and not only taken off from it, to have no mind to it, but to have a mind against it, to destroy it. There is the same difference between mortification and listlesnesse, that there is between true patience and senselesnesse; senselesnesse is a dull, fullen, stupid bearing paines, but patience is joyned with a quick sense of them, which ariseth from strength of spirits, that being quick and vigorous, are

are sensible; so true mortification is joyned with an active hatred that flyes out against sin; which comes from livenessse of affection to the contrary.

Secondly, true mortification is joyned with activenessse and life in the contrary duties, *Rom. 6. 11. Reckon your selves dead unto sinne, and alive unto God.* That false listlesnesse is but a dead palsey that doth take these members of sinne, but true mortification is with a resurrection, strengthens a man to walk so much the more nimbly in the wayes of God. *Rom. 6. 4, 5.* Young Christians, and such as have a false listlesnesse and deadnesse, you shall find them complaine that their mortification is more then vivification, they will find they are more dead to the world, then quickned to God. True mortification doth not dull the spirits, but sets them at liberty, as purging the humours out doth; it makes the body more light and nimble; whereas false listlesnesse causeth a deadnesse, a dulnesse to every thing

thing else. Those false causes of listlesnesse contract the mind, as a bladder that is clung, and dried, and hung up in the smoak, as *David* sayes of himselfe in terrors of conscience; but mortification empties it of the sinne, and fills it with grace, so as the mind is as full and wide as before, onely filled with grace now in stead of sin.

Seventhly, a man is not to judge of his growth in mortification, simply by the keenness of his affection against sin, though that is good and blessed, but by his strength against it. As there is a fond love, which is not so strong and solid, which will not doe so much, or hold, if it come to the tryall, and be put to it, that yet hath more edge in it; so there is a keenness of hatred, that hath not so much strength. A man that is angry, seems to have more keenness of affection against him he falls out with, and in his rage vows never to be reconciled, and could eat him up; when as yet a malicious man hates more strongly: So doe young Christians their
their

their sins, having lately felt the bitterness of them; and then many other inconveniences, besides the contrariety of them to God, doe egge on and provoke their spirits against them; but like as a sharp knife that is weak, the edge is soone turned and blunted, so in a temptation, they are for all their edge soone overcome: for all those concurring inconveniences and apprehensions of their hurt by them makes their spleene indeed greater, but it addes not to their strength and courage to resist them: like a stomachfull boy, that cryes he cannot have the victory, yet is weak, and easily laid on his back, his stomach is more then his strength. The hurt that comes by sin to us lately felt, helps to sharpen the edge, but addes no metall, and so our weapons are beaten to our heads againe, when we use them. *Peter* had such an edge of spirit raised up against denying Christ, he spake then as he thought, he would have dyed in the quarrell, and draws his sword, but he wanted

strength to his stomach, how easily was hee overcome, being yet but weak? therefore judge of it by the strength to resist. Hence the Apostle prayes, *they may have strength in the inward man, Eph. 3. and in Chap. 6. 13.* he speaks of *ability to stand in the evil day*: though this let me adde, that thou shouldst keep up thy heart in a continuall keenness against sin, and whet thy heart against it. For that edge will cause thee to use thy strength against it, and put it forth. A man that keeps his heart in a revengefull, vext, spleenful spirit against sin, he will easier cut through a temptation; and though if a Christian want metall, though he hath an edge, he may be foiled; yet when edge and metall both meet, a man walks above his lusts; if either be wanting, a man may be foiled.

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THE TRYALL OF a Christians growth.

THE SECOND PART.

*Of growth in Vivification, and
bringing forth more fruit.*



Rowth in grace is the
maine subject pointed
out to us in these words:
And therefore I make
it the maine subject of
this discourse. Now as of Sanctifica-
tion there are two parts, *Mortification*
and *Vivification*, so in the growth
and progresse of that worke, two
things are apart to be considered.

A growth in Mortification, or the
purging out of sin.

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A growth in grace, and the fruits thereof.

The former we have largely handled, out of these words, *He purgeth it.*

The second remaines, *That it may bring forth more fruit.*

The Observation is, *That all true branches doe grow.*

First, I will give you proofs and reasons of it.

For proofes out of Scripture, those two, *Hosea 14. 5.* compared with *Psal. 92.* where the holy Ghost singeth out the *choicest trees* and *flowers* in the world, to expresse the *Saints fruitfulnessse.*

As first, to shew the *sudden springing* up of the new creature, as it is upon some mens conversions, and their recovery againe after falls, he compares them to the *Lillie*, *Hos. 14. 5.* whose stalke long hid in the earth, when once it begins to feele the dew, growes up oftentimes in a night. But yet a Lilly is but a flower, and soone decays.

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Therefore secondly, to shew their perpetuity, and stability, together with their growth, the Prophet there compares them to the *Cedar*, whose wood rots not, proverbially put to expresse immortality; *Digna Cedro*: And which is not onely most durable, but of all trees the tallest, and shoots up the highest.

But yet thirdly, suppose the new creature be kept under, and oppressed with tentations and oppositions, yet to shew that still it will grow, and flourish againe: therefore he further compareth them to a *Palme tree*, which useth to grow, the more weight is hung upon it, and sprouts againe, even when it is cut downe to the roots.

Fourthly, to shew that they grow with all kinds of growth: therefore the Prophet expresseth this their growth, both in the spreading of their root, and also of the branches, and so a growth both upward and downward. *He shall cast forth his roots as Lebanon*: that is, grow inwardly in
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habituall grace in the heart, and outwardly *spread forth their branches*, and so grow in the outward profession of Gods wayes and truth, and externall holinesse in their lives.

Neither fiftly, is it a growth meerly in *bulke*, but also in *fruitfulnesse*, and therefore he compares them to the *Olive* and the *Vine*: so in that place of *Hosea*, which are of all trees the fruitfullest, and most usefull to God and man. *Iudg. 9. 9, 13.*

But yet sixtly, trees have a flourishing time of it but for some while, wherein though they may be thus green and fruitfull, yet in their age they wither and rot, and their leaves fall off, and their fruit decays: therefore as preventing this exception to fall out in the Saints growth, the Psalmist adds, *Psal. 92. They bring forth fruit still in their old age*: When nature begins to decay, yet grace renews its strength; which if it be wondered at, and how grace should grow and multiply, the foile of our hearts being a step-mother to it, *From me,*
fayes

sayes Christ, *is thy fruit found, ver. 8.* of that 14. of *Hosea*. It is God that gives this increafe, *and I will be as the dew to Israel, ver. 5.*

The reasons why Christians doe thus grow, are drawne

First, from Christ his being our Head, and we his members. Now although clothes, though never so gorgeous, grow not, yet members doe. This similitude the Apostle useth in two places, to expresse the growth of the Saints, *Ephes. 4. 15, 16.* and *Col. 2. 19.* he saith, *Christ is a head, from whom the whole body grows up to him in all things.* Now the consequence of this reason will many wayes appeare.

First, if no more but that there might be a conformity of the head and members, it was meet we the members should grow, *for we are predestinated to be conformable to the Image of his Son, Rom. 8.* Now Christ did grow in wisdom, *Luke 1. ult.* and 2. 40. and 42. and so must we.

But secondly, as our Head, he hath received

received *all fulnesse*, to that very end that we might grow. *Ephes. 1. ult.* He is to *fill all in all*. Now we are empty creatures, at his first taking of us. *Ioh. 10. 10.* *I came*, sayes Christ, *that they might have life*, (and not onely so much as will keep body and soule together, as we say, but) *that they might have it more abundantly*. Why is grace called *life*, and of lives the most excellent, but because it containeth all the essentiall properties of life in it? Now the maine properties of life, are to *move* and *grow*. The Stars, they have a moving life, but they grow not: the Sun increaseth not, for all its tumbling up and downe, as snow-balls doe: Plants they have a growing life, but they move not out of their place: but in Grace there is both. It is an *active* thing, and it is a *growing* thing also; and because the more it is acted the more it grows, therefore its growth is expressed by its motion.

Yea thirdly, as his *fulnesse* is for our growth, so our growth makes up his

his fulnesse, even the *fulnesse of Christ mysticall*, though Christ personall is full without us: therefore the stature that every Christian grows up to, is called, *Eph. 4. 13. The stature of the fulnesse of Christ*. In like speech to this, *Eph. 1. 23.* it is said, that *his body is his fulnesse*: and *Eph. 4. 13.* the growth of these members is said to be *the fulnesse of Christ*: so that as Christ should be an head without a body, if he had no members, and a lame body, if he wanted any, so he would be found a disproportioned body, as it were, if any of these members should not grow to that stature God hath appointed them: So that as there will be *plenitudo partium*, a fulnesse of parts, no member lacking; so also *plenitudo graduum*, no degree of growth wanting in any part, that so *Christ who filleth all in all, may be fully full*. And as there would be a deformity if any one should not grow, (as to have a withered member were a dishonour to the head) so to have any one grow *in immensum*, to too great a stature,

stature, would breed as great a deformity on the other side: therefore he adds, that *every member hath its measure*. The hand grows according to the proportion of a hand, and so the rest: and so in the 13.*ver.* he hath it, *that there is a measure of the stature of the fulnesse of Christ*, that every one attaines to.

The second reason is taken from God the Father, who first hath appointed, as that who shall be members, so also what growth each of these members shall attaine: therefore it is called *an increasing with the increase of God*, Col. 2.19. Other parents appoint not what stature their children shall attaine to, but the Lord doth, that when they meet in heaven, there may be a proportion in the body: as all Christs members were written in Gods book, so the growth of them also.

Secondly, he hath promised that they shall grow: therefore it is said, *Psal. 92. They shall bring forth fruit in their age*, to shew the Lord is faithfull,

full, which respecteth his promise: for faithfulness is the fulfilling a promise.

Thirdly, he hath accordingly appointed means to that end, principally that they might grow.

As first, *Eph. 4.* it is said, he hath given gifts unto men, not that they may be converted onely, but also to build them up, for the edifying of the body of Christ: hee speaks as if that were one maine end. Therefore the word is not onely compared to seed, that begets men, but to milke also, that so babes may grow, and to strong meat, that men may grow, and so all sorts of Christians may grow. So also Sacraments, their principall end is growth, and not to convert, but to increase; as meat puts not life in, but is ordained for growth, where life is already.

Secondly, hee gives his Spirit, which works growth in the hearts of his people; and by him they have a nutritive power conveyed from Christ: For it might be said, though

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there be never so much nourishment, if they have no power to concoct it, still they cannot grow: therefore the Apostle sayes, that there is an *effectuall working to the measure of every part*, Eph. 4. 16. the same power working in us, which raised up Jesus Christ from death to life, Eph. 1. 19.

3. *Reas.*

The last reason is taken from the *Saints* themselves; they could not otherwise enter into heaven; which I take from that place, *Except ye be converted, and become as little children, ye cannot enter into the kingdome of heaven*. He speaks this to his Disciples, who were converted before; but saith Christ, unless ye grow, (there being a farther measure appointed you of my Father) you cannot enter into heaven. There is therefore as great a necessity *to grow*, as to *be borne againe*, or else we cannot enter into heaven.

Having given you the reasons, I will now explicate the point.

And that chiefly for the satisfaction of those whose maine doubts and troubles

troubles about their estate, are occasioned by their want of discerning themselves to grow, and so call into question the work begun, because not carryed on so sensibly unto perfection as they expect and desire.

Their objections are many and divers.

They say, when they were young, they then had more spirituall enlivenings, and quicknesse of affections, more joy in duties, &c. that formerly they have had more zeale in what they did for the good of others, and more fruit of their labours; that heretofore they have spent more time in duties, in conference, and hearing, &c. that others start up, who have more grace the first day, then they have been getting many yeares. They do not discern they grow, but rather fall back, and therefore feare even the truth of grace in them, because all beleevers grow.

Now the scope of all which I shall speak of this argument, will tend to this, to help such to discern and judge
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aright of their estates herein, and to free them from such mistakes and errors as their objections are usually founded upon.

And first, concerning this kind of tentation and trouble, let me premise this one Observation, concerning what *sort of converts* this temptation is aptest to seize on.

You all know, that there are two more eminent and conspicuous manner of conversions of Gods people usuall in the Church. The conversion of some is more sudden and apparent, like the bringing of *Ioseph* out of a dungeon, into a marvellous glorious light. It is with a sudden change, which therefore is accompanied with a mighty violent inundation, and land-flood of humiliation for sin, encreased with many gracious enlargements, and dews from heaven, which afterwards abating, and the streame settling and growing lesse, and comming to an ordinary channell, and falling but unto so much as the naturall spring of grace (as I may
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so call it) will serve to feed, they then begin to call all into question for their want of growth. Others on the contrary, whose conversion hath been insensible, and carryed on with a still and quiet streame, and have had a more leisurely, gentle thaw, and their change from darknesse to light hath not been sudden, but as the breaking forth of the morning, small at first, and not discernable at what time day began then to break; these on the contrary are exercised rather about the truth of the work begun, and the right beginning of it, but their tentations arise not from their growth so much, for this to them is more evident and sensible, being like *the morning light which grows clearer and clearer to the perfect day, Prov. 4.*

The former of these hath a more apparent work, to shew us the evidence of their estate, but are apt through desertions, neglects, and carnall presumption, to call into question their progresse in it, and from the truth of that first work begun. The

other sees a constant spring and streame increasing, but cannot shew the Well-head, or when or where the spring began. So that so apparent a work of grace begun, would become matter of assurance to the one, but is checked with want of discerning growth answerable to such beginnings. But an apparent growth, and fast going up of the building, comforts the other, but yet so as they still are apt to question whether the foundation of such a building be well and surely laid; they are going on further to perfection, that they clearly see, but whether they come in at the right gate or no, that is the scruple exerciseth them long. Thus hath our wise God, as in the work of his providence, so of his grace, *set the one against the other*, as *Solomon* speaks, that unto both these there might be occasion of exercise left, that neither might confide in any works upon them, but fly alone to Christ; and that neither should rejoyce against the other, or be discontented with that

that way, wherein God hath dealt with them.

In the second place, there are some considerations to be added concerning a Christians *discerning* his spirituall growth, which will be profitable to the thing in hand.

As first, that *our growing in grace* is a *mysterie* to be apprehended by *faith*, rather then by *sense*; our spirituall life it selfe is carryed along by faith, much more the discerning the increase of it. Yea and it being carryed on by contraries, as by falls and desertions, and even our owne opinions of our decrease; therefore it is rather discerned by faith, then sense, for *faith is the evidence of things not seene*.

Secondly, the eager desire men have to have more grace, and also their going on to discern more and more their wants, (which in some respect is a growth) doe keep them from thinking that indeed they doe grow. *There is* (as *Solomon* sayes) *that maketh himselfe poore, and hath*

great riches, Prov. 13. 7. because he enlargeth his desires still, therefore still he thinks himselfe poore. So hungry and greedy Christians, looking still to what they want, and not to what they have, are still complaining and unthankfull. If thou wouldst discern thy growth, doe not compare the copie with thy writing, but rather thy writing now with thy writing at the first: For this is a sure rule, that the better thou learnest to write, the better copie doth God daily set thee; that is, gives thee to see more strictnesse in the rule, and so still mayst think that thou wantest as much, and art as far short as at first, if thus thou comparest thy selfe with nothing but thy sight of the rule it selfe.

The third Consideration, that if growth at any time be made sensible, and be discerned by sense, yet so after a while it is not so discernable as it was upon a mans first conversion: the reasons whereof are,

1. For at first conversion, the change was *specificall* wholly from want

want of grace, to beginnings of grace, but the change in our growth afterwards is but *graduell*, that is, but addition of more degrees onely, of something of the same kind still: and therefore it doth not so eminently affect the heart, as the first conversion doth. To be translated out of a prison to a Kingdome, as *Ioseph* was, would affect more, then to have new Kingdomes added to one that is a King already, as *Alexander* had.

2. Because then the newnesse makes a great impression: One that begins anew to study any art, his growth is sensible, because every thing he reads is new; when as afterwards in his reading he meets with the same things againe and againe, and with new notions but now and then, and yet hee studies, it may be harder, and learns what he knew before more perfectly, and adds new to his old.

A fourth Consideration to discern thy growth, there must be time allowed; *For the time*, sayes the Apostle,

ble, *they might have been teachers,* Heb. 5. 12. implying, they must have had time to grow up to perfection. Christians doe not grow discernably till after some space. The Sun goes up higher and higher, but we see it not till after an hours motion. Things most excellent have the slowest growth; bul-rushes grow fast, but they grow weaker; herbs, and willows, and alder trees grow fast, but full of pith; Oakes more slowly, yet more solidly, and in the end to a greater bulke.

Fiftly, consider the growth it self. You heard that every man hath a measure appointed to which he must grow, but men are brought to this fulnesse severall wayes, which makes a difference in their growth.

First, Some have the advantage of others at first setting out; God gives them a great stock of grace at first, and that for these causes:

1. When there is a present use of them; *Paul* was the last of the Apostles, borne out of time, he went
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to schoole long after the rest of the Apostles, and yet came not behind any of them in grace, because God was to use him presently. To some God gives five talents, to others but two; so that he that hath five, hath as much given him at first, as he that had but two had with all his gaines all his life time.

2. When a man is converted late, as he that came into the Vineyard at the eleventh houre, was furnished with abilities to doe as much as the rest, for they all received but a peny.

Secondly, in the manner of their growth, some have advantage of others:

1. Some grow without intermission, as that great Apostle, and the Colossians, *who from the first day they heard of the Gospel, brought forth fruit, Col. 1. 15.* Others have rubs, and for some time of their lives stand at a stay; and so some doe, presently after their first conversion, as the Church of Ephesus, who *fell from her first love.* Others in old age, as the

Heb. 5. ult.

the *Hebrewes*, who when for the time they might have taught others, were so far cast behind, that they had need be taught againe the first principles of Religion. Measure not so your growth by a piece of your lives, but by comparing your whole life together.

2. Some dye sooner, and therefore God fits them for heaven sooner. *Dorcas* died rich in good works, *Stephen* dyed full of the holy Ghost, *Act. 9.* It is with Christians, as with Planets; the Moone goes her course in a moneth, the Sun in a yeare, the rest in many yeares; so as often they that live shortest, grow fastest.

Let us now see what it is wherein Christians may be said to grow, that so you may be able to discern *what it is to bring forth more fruit*: and for this we will take the same course that for the other.

First, negatively, what it is not to bring forth more fruit really, though in appearance and in shew it be, which occasions the mistake.

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Secondly, positively, what it is truly to bring forth more fruit.

First, to grow is not onely or chiefly *to grow in gifts*, or abilities to preach, and pray, &c. but in graces: in gifts onely, so reprobates may grow, yea and so true beleevers may grow, and yet not bring forth more fruit. The Corinthians grew fast this way in respect of gifts, they were *enriched in all utterance and knowledge, and came behind in no gift*, 1 Cor. 1. 7. and yet he tells them, that they were *babes and carnall*, Chap. 3. 2, 3. And therefore in the 12. Chap. after he had spoken of gifts, and endeavouring to excell therein, as they did, he tels them indeed they are things to be desired, and therefore exhorts them *to covet the best gifts*; and yet, sayes he, *shew I unto you a more excellent way*, in the last verse of that 12. Chapter. And what was that? It follows in the 13. Chap. *even true grace, charity, love to God, and love of our brethren*: A dram of that is, sayes he, worth a pound of the best fruit of gifts. And so his
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discourse, Chap. 13. doth begin, *ver. 1. Though I speak with tongues of men and Angels, yet if I have not charity, &c. Gifts are given for the good of others, to edifie them especially, 1 Cor. 12. 7. but Graces, as love faith, and humility, these are given to save a mans own soule; and therefore therein is the true growth.*

Caution 1.

Indeed, growth in gifts, together with growth in Sanctification running along with it, will increase our account, for God will crowne his own gifts in us, if as they come from Christ, they be used in him, and for him in our intentions, but otherwise they puffe up and hinder. They serve indeed to set out the fruit, and to help forward the exercise of graces; they are good fruit dishes, to set the fruit forth, but if grace grow not with them, we bring not forth much fruit, they are but blossomes, not fruit.

Caution 2.

Againe, men are indeed to endeavour to grow in these gifts of memory, and instructing others, and conferences, &c. As was said to *Timothy,*

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Let thy profiting appeare to all, 1 Tim.
4. 15. and to the Corinthians, *Covet the best gift*, especially whilst you are young; yet wee are not simply thereby to take an estimate of our growth. Though this let mee withall adde, that often by increasing in grace, a man increaseth in gifts, and for want of increasing in grace, gifts also do decay. The talents being used faithfully, were doubled, and unfaithfully, were lessened. And this consideration answers some thoughts and objections some Christians have about their growth, as because they cannot pray so well as others, nor do so much service to the Saints as some doe, therefore they bring forth lesse fruit. Thou mayest bring more fruit for all that, if thou walkest humbly in thy calling, and prayest more fervently, though lesse notionally or eloquently. By how much the more we are humble, prize our selves lesse by them, use them in Christ, and for Christ, as well as they come from him, and are contented to want them,
and

and not envie others that have them; so much the more fruit wee bring forth, in the want of such gifts.

Againe, thirdly, decay in gifts, as in old age, doth not alwayes hinder men from bringing forth more fruit; though they cannot remember a Sermon so well, nor preach with that vigour, and vivacity, and quicknesse when they are old, nor be so active, stirring forward, it follows not that they bring not forth more fruit.

David when he was old, could not governe the Kingdome, nor doe the Church that service he had formerly, yet true fruit he might grow in, in regard of his personall carriage towards God for his owne salvation.

A Musitian when he is young, is able to sing sweetlier then when he is old; when his veyns decay, his joynts grow lame, that he cannot play as he had wont, yet he may grow still a better Musitian, and have more skill, and set better. Affections, the quicknesse of them depends much upon bodily spirits.

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Secondly, our bringing forth more fruit, it is not to be measured simply by our successe in the exercise of those gifts upon others, (though that be called *fruit* also: so *1er. 17. 10.* they are called *the fruit of our doings*: there are our doings, and the fruit of our doings; that is, the successe which our examples, or gifts, or graces have upon others; and so the conversion of the souls of men by the Apostles, is called by Christ their fruit, *1oh. 15. 16.*) yet simply by this we are not to reckon our growth: for in successe and exercise of gifts, a man may decrease when he grows older, and so see lesse fruit of his labours then formerly, or haply he may be laid aside; so sayes the Baptist of himselfe, *I must decrease, 1ohn 3. 30.* *1ohn*, when Christ came to preach, had lesse commings in: And in this respect, old Christians, and ancient Ministers, may decrease, and young ones increase, and yet they not decay in grace; for there are *Gods works in us*, and *Gods works with us*: Now *Gods work with us*

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in doing good to others, may be lesse, when yet his *works in us* may bee more: for as there are *diversities of gifts*, so of *operations*, 1 Cor. 12. The holy Ghost may use one of lesse grace to doe more good then one of more; though this is to be added, he delights to honour those of most sincerity, with most successe; as in that eminent Apostle, *the grace of God was more in him*, and so wrought more with him in doing much good to others, 1 Cor. 15. 10. and then also *God will reward according to the fruit of our doings*, as 1 Jer. 17. 10. when our desires are enlarged to doe much good, and wee intended and aimed at the good we doe: therefore it is added there, in that 1 Jer. 17. *Whose heart thou knowest*. When he sees the heart sincerely enlarged to doe much good, then the fruit that is done is reckoned to him as his; otherwise what ever it be he doth by us, he will reward but according to our works, as concurrent with his. So 1 Cor. 3. 8. the Apostle upon this occasion intimates, that
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seeing it is God *that gives the increase*, he sayes, that *God will reward men according to their owne labours*; not simply according to his works by them: as if God did not go forth with a Minister, whose heart is much set to doe good, and to convert soules, to doe so much good by him as with another, who is in his own spirit lesse zealous; yet if his heart was large in desires, and his indeavours great to do good, God will reckon more fruit to him then to another that had fewer endeavours, though more successe.

Thirdly, this growth in grace, and bringing forth more fruit, is not simply to be reckoned by the largeness, or smallness of opportunities of doing good, and so of bringing forth more fruit, in respect of more opportunities vouchsafed. Some that have more grace, and better gifts, have their shop-windows shut, night overtakes them, and the power of darkness, as it did Christ himselfe in the end, and then they cannot work. Others have lesser shops to work in,

and yet have more grace ; yea the same man may have larger opportunities when young, and lesser when he is old, and yet grows, and brings forth before God more fruit, because he accepts the will for the deed : So the Baptist was hindred in his later time in prison, when yet he brought forth more fruit, and therefore he envied not Christ, that got all his customers, but rejoyced that the work went forward, though not by himselfe : here was as much grace expressed, as in many Sermons. So *Paul*, he was much of his time in prison, yet then he ceased not to bring forth more fruit that should tend to his salvation, for *Phil. 1. 15, 16.* when as he being in prison, he heard others preached, and that out of envie to him, others out of good will, *I in prison rejoyced*, sayes he, *that Christ is preached*, though I cannot doe it my self : and *I know*, sayes he, *that this shall turn to my salvation, ver. 19.* These fruits were as much, and would bring him in as much glory as his preaching.

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Indeed when a man shall prize opportunities of doing good, and for them voluntarily let go all opportunities of advancing himselfe and his credit, or ease, or carnall advantages, then the more fruit he brings forth in those opportunities, the more is reckoned on his score.

Fourthly, it is not alwayes to be measured by accessary graces, as joy, and spirituall ravishment, &c. which tend to the *bene esse*, the comfort of a Christian, but rather by the substantiall graces, as faith, humility, love, strong and solid affections to what is good. The other may decrease, when these that are more substantiall doe increase. These sweet blooms may fall off, when fruit comes on; though the glosse weare out, so the stuffe be strong and substantiall. Young Christians grow like new instruments; they have more varnish then old, but not so sweet a sound. Yea often the decreasing of those superadded graces are a means of the encrease of the other: want of feeling causeth more

exercise of faith, as taking away bladders exercise a man to swim; One that hath bladders, and the streame with him, seems to swim as well and as fast as one that hath learned long, and hath more skill and strength, but wanteth these, and swims against the streame. Spirituall withdrawings cause more humility, more cleaving to God. A man, as the Leper cleansed, haply at the first leaps more, but goes as fast afterward.

Fiftly, it is not increasing in profession, and seeming forwardnesse, but especially in inward and substantiall godlinesse; the other is but increasing in leaves; but in growth, there is bringing forth more fruit. When the root strikes not deeper downward, and farther into the earth, but spreads much upward in the branches, this is not a true growth; though looke where there is more rooting, there will be more spreading also above ground. Growth, it lies not in this, *That men should think of me above what I am indeed,* 2 Cor. 12. 6.

Many

Many at first grow into so great a profession, as they cannot fill up, and grow up to all their daies; make bigger cloathes then they can grow to fill: As they say of some beasts, that the skin is as big the first day, as ever after, and all their life time their flesh grows but up to fill their skin up. True growth begins at the vitalls, the heart, the liver, the blood encreaseth, and so the whole man outwardly: this heart Godlineffe is the thing you must judge by.

And yet sixtly, even in inward affections many be deceived: even there the party for Christ in appearance may be greater then in truth. So often in a young Christian, there is a greater army of affections mustered, but most of them but mercenaries: his affections are then larger, his joyes greater, his sorrows violenter then afterwards: More of his heart joyns in duties, at first, but afterwards, though lesse, yet more truly. The objects being then new, draw all after them, not onely *Spirit*, or that new

principle of grace is stirred then, but *flesh* also. The unregenerate part becomes a *Temporary beleever for a time*, hath a work upon it *per redundantiam*, as an unregenerate man hath who is a Temporary: which work on the unregenerate part doth decay, as in Temporaries it doth, and grows lesse: not onely godly sorrow is stirred to mourne for sin, but carnall sorrow being awaked by Gods wrath, joynes also, and so makes the stream bigger. Infidelity it selfe, like *Simon Magus*, for a while beleeves. Whilst the things of grace are a wonder to a man, (as at first they are) presumption joynes and eekes out faith, a great party *in the heart cleaves by flattery*, as the phrase is in *Daniel*; and for by-ends which after some progresse fall off and faint in the way, and those lusts that over and above their true mortification were further cast into a swoone, begin again to revive; this was resembled to us by the comming of the Children of Israel out of Egypt, when by those plagues in Egypt,

Egypt, and *Moses* his call, not onely the Israelites, but even many of the Egyptians were wrought upon, and began *out of self-love to feare the Lord*, *Exod. 9. 20.* and so a *mixed multitude*, it is said, went out with *the Israelites*, *Exod. 20. 38.* to sacrifice to the Lord; but ere long, *Numb. 11. 4.* this mixt multitude began to murmur, and to fall off: So at a mans first setting out, at his first conversion, mixt carnall affections, the unregenerate part, through the newnesse of the objects, and impression of Gods wrath, and heavenly ravishments, are wrought upon, and goe out with the new Israel to sacrifice, but after a while these fall away, and then the number is lesse; but the true Israelites are more. Hence it is, that young Christians, if they know their hearts, complaine more of hypocrisie, and old Christians of deadnesse. So in times of peace, presumption eeks out faith, and makes it seeme a great deale, which in times of desertion and tryall, falls off; and then though the be-

beleeving partie be lesse, yet more sincere. When the fire is first kindled, there is more smoke, even as much as fills the house; but after the flame comes, that contracts all into a narrow compasse, and hath more heat in it: So it is in young Christians, their affections, (which Christ compares to the smoking flaxe) they joy in duties, their sorrow for sinne, their love of God is more, but exceeding carnall; the flame after, though lesse, grows purer, and lesse mixt with vapours.

Seventhly, we must not measure our bringing forth more fruit by some kind or sort of duties, but by our growth in godlinesse, in the universall extent and latitude of it, as it takes in and comprehendeth the duties of both callings, generall and particular, and all the duties of a Christian. Thus it may be we are lesse in some sort of duties, then we were when we were young Christians: Haply we were more then in praying, in fasting, and reading, and meditating, for wee spent

spent the most (if not the whole) of our time in these; and because now we spend lesse time in these, we must not say therefore that we are false, or decayed: for there are many other duties to be done besides these, which haply then we neglected, but now make conscience of. So that take duties in the latitude of them, and we are growne more, and doe bring forth more fruit. Perhaps we bring forth lesse fruit of some one kind then afore, but if we be filled with all variety of fruits of the first and second table of our generall and particular callings, this is to bring forth more fruit. Men at their first conversion are necessitated often for to spend their whole time in such duties wherein they immediately draw nigh to God: *Paul* then spent three whole dayes in fasting and prayer: And then we allow them to doe it, because their estates require it; they want assurance, and establishment, they see Grace to be *that one thing necessary*, and therefore we give them leave

leave to neglect all things for it; they are new married to Christ, and therefore they are not to be pressed to war the first yeare, (as I may so allude) as for young married persons it was provided in *Leuiticus*; and their parents and masters are to give allowance to them, then in their travell of their new birth to lye in, and not be cruell to them, in denying them time. So also when they are in desertion, (which is a time of sicknesse, and in sicknesse you allow your servants time from their work) as the Church, when she wanted her Beloved, *Cant.* 3.2. no wonder if shee leaves all to seek him: As you when you want a child or a servant, you cry him in every street, and leave all to find it, as he left ninety nine to find one lost sheep. And they then come new out of prison, out of their naturall estate, and the fresh apprehension of the wrath of God, and therefore no wonder if they run fast to haste out of it, and salute none by the way, stay to do no businesse; but when once they are

are gotten to the City of refuge, then they fall about their businesse and callings againe. Hence young Christians are apt to be more negligent in their particular callings, and are all for the duties of Religion, for their present distresse and estate requires it: Ancienter Christians are apt to abound more in the duties of their generall calling; but he that hath learnt to be conversant in both aright, to be conversant in his calling, so as to keep his heart up in communion with God, and so attend upon God without distraction, and to be conversant so in duties, as to goe about his calling chearfully, and to doe with all his might what his hand therein finds to doe, he is the best Christian: And therefore 1 *Thes.* 4. 10. when he had exhorted them to encrease more and more in grace, he goes on, *ver.* 11. to exhort them also *to doe their owne businesse, and to work with their hands, that they may walk honestly towards them without*: for to neglect our callings, gives offence to them without;
and

and therefore masters stumble at young Christians: but both, you see by the Apostles exhortation in that Epistle, may stand together, increasing in holinesse, of which he had spoken afore, *Chap. 3. 12.* and *Chap. 4. 1.* and *ver. 10.* with diligence in a calling, of which he speaks, *ver. 11.* &c. To be conversant all day in holy duties, is indeed more sweet to a mans selfe, and is an heaven upon earth; but to be conversant in our callings, is more profitable to others, and so may glorifie God more: And therefore as when he would gladly have beene with Christ, (for *that is best for me*, sayes he) yet sayes he, *To abide here is more profitable for you*, *Phil. 1.* so to enjoy immediate communion with God in prayer, and to meditate all the week long, is more for the comfort of a mans particular; but to be employed in the businesse of a mans calling, the more profitable for the Church, or Commonwealth, or Family. And therefore it is to be accounted a bringing forth of

of more fruit, when both are joyned, and wisely subordinated, so as the one is not a hinderance to the other: though the child out of love to his mother, and the sweetnesse he hath in her company, could finde in his heart to stay all day at home to look on her; yet it pleaseth her more for him to goe to schoole all day, and at night to come home and be with her, and play with her, and shee then kisseth him, and makes much of him. Children when they are young, they eat often, and doe little, and we allow them to doe so; afterwards you set them to worke, and to schoole, and reduce them to two good meals, and they thrive as well with it.

Thus I have shewne you negatively, what this growth is not to be measured by, and so by way of intimation wherein it consists; I will secondly doe it more positively, and directly, and affirmatively.

First, we grow, when we are led on to exercise new graces, and so to *adde one grace to another*, as the Apostle

stle exhorts, when in our knowledge we are led into new truths, and have answerable affections running along with those discoveries towards the things revealed. At first a Christian doth not exercise all graces, but as a man lives first the life of a plant, then of sense, then of reason, though all were radically there, so is it in Graces. There are many *formes* Christians go through, as scholars at school doe, wherein their thoughts are in a more especiall manner taken up about severall objects. The first form is to teach them to know their sinfulness of heart and life more ; and so they goe to schoole to the Law, and are set to study it, even oftentimes a good while after conversion, and faith begun : and then after they have learned that lesson thoroughly, they are led up higher to have their faith drawne out, and to be exercised about free grace more, and towards Christ his person, union with him, and about the art and way of drawing vertue from him, and doing

doing all in him. And herein it falls out with particular Christians, as with the Church in generall, that as although the most infant dayes of the Church from *Adams* time in the old world had the knowledge of all Fundamentalls, necessary to salvation, yet God went over *πολυμερῶς*, *piecemeale*, *Heb. 1. 1.* Age after Age, to instruct his Church in a larger knowledge of those Fundamentalls: So is it in Gods dealing with particular Christians, though a Beleever in his conversion hath the substance of all these taught him; yet he goes over them by *piecemeale* againe, throughout his whole life, and hath often such a distinct apprehension renewed of them, as if he had not knowne or minded them afore: And sometimes his thoughts doe dwell more about the emptinesse of his owne righteousness, sometimes about that fulnesse is in Christ, sometimes more about the spirituall strictnesse hee ought to walke in: And because some are apt to give up the old work, when

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they

they have new; hence that which is indeed but growth in grace in them, they account but their first conversion; though every such eminent addition be to be accounted as a conversion, as Christ to his Disciples, *Except ye be converted*; yet they were converted afore. Now the purpose I speak this for, is as an help to discern our growth; for when God thus is leading us with farther light and affection to a larger apprehension of spirituall things, or to the trying new graces, so long we grow. Therefore *Cant. 7. ult.* the Church is said *to lay up for her Beloved fruits new and old.* *Rom. 5.* from *patience* a man is led to *experience*, from *experience* to *hope*. As wicked men are led on from one sinne to another, and so grow worse and worse; so godly men from one grace to another, and then they encrease.

Secondly, when a man finds new degrees of the same grace added, when a mans graces, and the fruits of them grow bigger, and more plentifull;

tifull; as when a mans love grows more fervent, as *1 Pet. 4. 8.* So for faith, when from a mans casting himselfe on Christ, he comes to finde sweetnesse in Christ, which is to eat his flesh, and drink his blood; and from that grows up to an assurance of faith, which is an addition to it: When something that *was lacking in faith*, (as the Apostle speaks, *1 Thes. 3. 10.*) is added. So when a man grows up to more strength of faith in temptations, and is lesse moved and shaken in them, more *rooted* in faith. Thus in godly sorrow, when from mourning for sin as contrary to Gods holinesse, we goe on to mourn for it as contrary to him who loves us, which follows upon assurance, *as they mourned over him they had pierced*: not onely that we mourne that we should offend a God hath so much mercy in him, but out of a sense of it to us, which many cannot find: so when our motives to hate sin grow more, raised more spirituall, these are additions of the same degree. So in

Prayer, when we find our prayers to grow better, as in the part of prayer, *Confession*, when more spirituall corruptions are put into our confessions, and stronger grounds of faith put into deprecation, and petitions for pardon, more enlargednesse to thankfulness, more zeale to pray for the Churches; when we goe on to pray with all prayer more, as the Apostle speaks, *Ephes. 6. 18*. Or in obedience, when we *abound more in the work of the Lord*, as *Rev. 2. 9*. it is said of that Church, that *their last works were more then the first*; so as the boughes are laden, and *we are filled with the fruits of righteousness*, *Phil. 1*.

Thirdly, when the fruits and duties we performe grow more ripe, more spirituall, though lesse iuycie; though they grow not in bignesse, nor in number, that is, we pray not more nor longer, yet are more savoury, more spirituall, more compact and solid. It is not simply the multitude of performances argue growth: when one is sick, and his body is decayed,

cayed, he may be lesse in duties ; or because now he is false to his calling which he was neglective in, when young ; but it is the spiritualnesse, the holynesse of them : one short prayer put up in faith, with a broken heart, is in Gods eye *more fruit* then a long one, or a whole day spent in fasting ; in that sense that the *widows mite* is said to be *more then they all* cast in, *Luk. 21. 3.* Young Christians performe more duties at first, and oftner, then after ; as young stomachs eat more and oftner. As in noting Sermons, so in performing duties, some will note more words, but not more matter, because with lesse understanding ; young Christians performe more duties, and withall spoile more duties ; young Carpenters make many chips : But the more spirituall your performances grow, the more fruit there is of them. It is not the bignesse of the fruit, or juycesse of them, for then crabs were better then apples, but the relish gives the commendation : And it is the *end* you have

ther in, that puts this relish into them: when your ends are raised more to aime at God, and to sanctifie him more, and to debase your selves in a sense of your own vilenesse, and emptinesse, and unability; and when your obedience proceeds more out of thankfulness, and lesse out of the constraint of conscience. As the greatest growth of wicked men is in spirituall wickednesse, (in which the Pharisees grew, and the sinners against the holy Ghost grow, when yet it may be they leave more grosse evils) so the greatest growth of grace is in spirituall holinesse, in *worshipping God more in spirit and truth.*

Fourthly, when a man growes more rooted into Christ, that is the true growth, and makes the fruit more in Gods sight and esteeme: therefore *Eph. 4. 15.* we are said *to grow up in him*; that is, to live the life we lead, more out of our selves and in Christ: as when for the acceptance of our persons we are emptied of our owne righteousness, so for strength

strength to performe duties, we are emptied of our abilities, *seeing without him we can doe nothing* : So when for acceptation of our performances when we have done them, our hearts have learnt habitually to say more and more with the Apostle, *Not I, but Christ in me* ; when we interest Christ more and more in all we doe, as the efficient finall cause. And therefore I observe when growth of grace is mentioned, it is still expressed by *growing in the knowledge of Christ* : So 2 Pet. 3. 17. *Grow in grace, and in the knowledge of Christ* ; as if to grow in grace without him, were nothing, as indeed it is not. So in the *Ephesians* we are said both to *grow up in him, and for him*. Philosophers did grow in morall vertues, but not in Christ; so did Civill men and others; Temporaries doe duties from him, but yet as in themselves; as the Ivie that hath sap from the Oake, but concocts it in its owne root, and so brings forth as from it selfe. To doe one duty, sanctifying Christ and free

grace in the heart is more then a thousand : young Christians, it may be, doe more works, but not as works of grace : and the more men think by duties to get Christ, and Gods favour, the more in duties they trust, and so they become as works of the Law; but the more dead a man grows to the Law, and to live to Christ, and Christ in him, the more free grace is acknowledged in all, trusted in above all. The more Euangelicall our works are, and the more to God, (for that is the end of the Gospel, to honour Christ and free grace) the more we grow. *We are of the Circumcision,* sayes the Apostle, *who rejoyce in the Lord Iesus, worship God in the Spirit, and have no confidence in the flesh,* Phil. 4.

Fiftly, the more we learne to bring forth *fruits in season*, the more fruit we may be said to bring forth : For the seasonable performance of them makes them more. All fruits in their season, how acceptable are they : and out of season, they are not. In the first

first Psalme a righteous man is said to bring forth his fruit in due season: Words in season are as apples of gold and pictures of silver. In Ezek. 41. they are said to bring forth pleasant fruits in their monthes; as not so much to reprove, as to reprove in season, to have our senses exercised to know fit seasons, and to consider one another to provoke to love, as it is Hebr. 10. Young Christians doe more, but more out of season, and the devill abuseth them, putting them upon duties when they should be at their refreshings, at their callings; he deceiving them with this, that holy duties in themselves as alone simply compared, are better then to doe any thing else; when as the season adds the goodnesse to our actions: Thus to recreate thy selfe at some seasons is better then to be a praying. A righteous man orders his conversation aright, Psal. 50. and order gives a rectitude, a goodnesse to things.

Sixtly, when we grow more constant in performances, and more even
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in a godly course, and settled in spirituall affections without intermission, it is a signe we grow. It argues that *our inward man is more renewed day by day*, when we can walk closely with God a long while. A righteous man is compared to the *Palme tree, whose leafe never fades*; whereas other trees bring forth by fits, *Psal. 1.* and by fits to be much in duties, is not a signe of growth, but weaknesse; it is out of inordinacie; and of such a frame are young Christians hearts, like new strings, which when they are wound up high, yet still they fall ever and anon; whereas strings settled long on an instrument, will stand long, and not slip downe.

Seventhly, a man may be said to grow & bring forth more fruit, when although the difficulties of doing become greater, and his means lesse, yet he continues to do them, and this though it maybe he doth no more the he did before. For a tree to bring forth much fruit in cold weather, or standing in the shade, is more then in summer,

summer, or when it stands in the sun. *I know thy work, thy labour, and thy patience, Rev. 2. 13.* When a man though he doe fewer works, yet with much labour, having it may be now a body growne weake, or holds out in the profession of the wayes of God, with more scoffes, and hazarding more, in a place where *Satans throne is*, this makes a little done for Christ a great deale: So when a man thrives with a little trading, with small means of grace, and yet exceedeth those that have more; to pray, and to continue to do so, though the stream is against us, and gales cease; to pray, and to continue to pray, when we heare no answers but the contrary. It is noted of *Daniel* that *he did the Kings businesse after he had been sick, Dan. 8. 27.* and so he prayed, you know, when he ventured his life for it: when we have lesse straw to make the same number of brick with, lesse wages, lesse encouragements, and yet doe as much work with cheerfulnesse.

Eighthly, when a man though he
doth

doth lesse, yet grows more wise and faithfull to lay out all his opportunities and abilities to the best advantage, this is to bring forth more fruit. As *Moses* who at first began to heare himselfe all causes both small and great, when in the end he gave over the lesser to others, and reserved the hearing of the greater to himselfe, *Exod. 18. 10.* he yet still did more, and laid himselfe out to the greater advantage, for otherwise it would have killed him; *Thou wilt weare away like a lease*, sayes *Jethro* to him: So the Apostle, who strived to preach the Gospel *where Christ had not bene known*, *Rom. 15. 20.* When a man forbeares lesser things to lay out all for the Churches advantage, lesse ventures himself in a smaller courie, (unlesse particularly called to it) not out of fearfulness but faithfulness, and will lay all the stock on it in a greater: as in reprovng, when a man scatters haply fewer reproofes, but watcheth a fitter opportunitie. Young Christians are as young Fencers, they

they strike hand over head, downe right blowes : whereas if they would confider their brother, or a wicked man whom they would reprove, as skilfull fencers doe, and at an advantage hit them a good blow, is it not much better? *when a man watcheth in all things*, as he exhorts Timothy, 2 Tim. 4. 5. and *serves the season*, as some read it, Rom. 12. 11. that is, the best advantages of doing good; both which may stand *with fervencie of spirit, and enduring afflictions*, for so the next words are in both those places. A man is no lesse liberall that studies how to lay out his money to most charitable uses, though he gives lesse to fewer particulars. We live in a wicked world, and godly men cannot doe what they would, as wicked men also cannot. When therefore a man looks about him, and studies to improve himselfe to the utmost advantage for God in his place, to lay out his credit, his parts, and all for God, as a faithfull Factor in the best wares, though he deales in fewer
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particulars, he may notwithstanding bring forth more fruit. And thus, much for matter of Tryall in this great point, which was the chiefe thing I intended.

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THE TRYALL OF a Christians growth.

THE THIRD PART.

*Resolving some Questions { Mortification,
concerning growth in { Vivification.*

I Will now conclude this Discourse about *growth in Grace* with answering some Questions which may be made concerning this our growth, both about *Mortification*, and about this *increase of grace*, which I did reserve to this place, that I might handle them together.

The first Question is concerning the purging out of sinne, *Whether every*

Quest. 1.

every new degree of mortification, and purging out of sin, be alwayes universall, extending it selfe to every sinne? So as the meaning of this, that God goes on to purge, should be, not onely that he goes on first to purge forth one sin, then another, but that hee goes on to purge out by every new degree every sin; so as when any one sin is more weakned, all the rest in a proportion grow weak also.

Ans.

To this I answer affirmatively, that every new degree of mortification is universall.

First, because when the Scripture speaks of our growth in it, he speaks of it as extending it selfe to every sin. So *Ephes. 4. 22.* when he exhorts the Ephesians (who were mortified already) to a farther progresse in it, he exhorts them to *put off the old man, which is corrupt, according to deceitfull lusts.* It is not one lust that is the object of mortification, and the growth of it, (though he mentions particulars afterwards) but the *whole man* that is *corrupt*, and *all its lusts*:
and

and this he speaks there of this our daily growth in it, for of that hee had spoken in the former verses, from the 12. verse, and goes on to speak of it, and exhort to it. Thus in like manner, *Gal. 5. 24.* it is called *crucifying the flesh with the lusts*: not one lust, but the flesh, the whole bundle, the cluster of them all: and in that it is called *crucifying*, it implyes it, for of all deaths that did work upon every part, it did stretch every nerve, sinew, and veyne, and put all the parts to paine: and this going on to mortifie sinne is called *Rom. 6. The destroying of the body of sinne*; of the whole body: It is not the consumption of one member, of the lungs, or liver, &c. but it is *consumptio totius*, a consumption of the whole body of sinne, so as every new degree of mortification is a consuming of the whole. And therefore also *Colos. 3.* where hee exhorts to growth in it, hee exhorts to *mortifie earthly members*, every member. And the rea-

sons hereof are, because

First, true mortification strikes at the root, and so causeth every branch to wither : For all sinfull dispositions are rooted in one, namely, in *love of pleasure more then of God* : and all true mortification deads a man to the pleasure of sinne, by bringing the heart more into communion, and into love with God ; and therefore the deadening to any sinne must needs be generall and universall to every sin. It is the dying of the heart, which causeth all the members to die with it ; for that is the difference between restraining Grace, which cuts off but branches, and so lops the tree, but true mortification strikes every blow at the root.

Secondly, every new degree of true mortification purgeth out *a sin*, as it is *sinne*, and works against it under that consideration : and if against it *as sinne*, then the same power that works out any sinne, works against every sinne in the heart also. Now that every new degree works against

a sinne, as it is sinne, is plaine by this, because if it be purged out upon any other respect, it is not mortification.

Thirdly, the Spirit, and the vertue that comes from Christ, which are the efficient causes of this purging out any sinne, doe worke against every sinne, when they work against any one, and they have a contrariety to every lust; they search into every veyne, and draw from all parts. Physicians may give elective purges, as they call them, which will purge out one humour, and not another, but Christs physick works generally, it takes away all.

And whereas the objection against this may be, that then all lusts will come to be equally mortified.

I answer, No, for all lusts were never equally alive in a man, some are stronger, some weaker by custome, by disposition of body and spirit; and therefore though mortification extends it selfe to all, yet there being an inequality in the

life and growth of these finnes in us, hence some remaine still more, some lesse mortified; as when a flood of water is let to flow into a field where are many hils of differing height, though the water overflows all equally, yet some are more above water then others, because they were higher before of themselves. And hence it is that some finnes, when the power of grace comes, may be in a manner wholly subdued, namely, those which proceed out of the abundance of naughtinesse in the heart, as swearing, malice against the truth; and these the children of God are usually wholly freed from, and they seeme wholly dead, being as the excrements of other members, as the nailes, and the haire, they are wholly pared off, as was the manner to a Profelyte woman; the power of Grace takes them away: And therefore of swearing Christ sayes, what is more then Yea, yea, and Nay, nay, is ἐν τῷ πονηρῷ, out of a profane heart: As when a man is a dying, some mem-

members are stiffe and cold, and clean dead long afore, whilst the others have some life and heat in them, as the hands, and fingers, and feet; so in the mortification of a Christian, some lusts more remote, and wholly stiffe and starke, when others retaine much life in them.

The second Question is, Whether when I apply Christ, and the Promise together, with the vertue of Christ, for the mortification of some one particular lust, and do use means, as Prayer, fasting, &c. for the speciall mortification of some one lust, whether that lust thereby doth not become more mortified then other lusts doe?

Quest. 2.

I answer, Yes, yet so as in a proportion, this work of mortification it runs through all the rest: for as in washing out the great stains of a cloth, the lesser staines are washt out also with the same labour, so it is here: Therefore the Apostle in all his exhortations to mortification, both *Ephes. 4.* and *Gal. 5.* and *Col. 3.* though

Ans.

he exhorts to *the putting off the old man*, the whole body of sinne, yet instances in particular finnes, because a man is particularly to endeavour the mortification of particulars, as it were apart; and yet because in getting them mortified the whole body of sinne is destroyed, therefore he mentions both the whole body, and particular members of it, as the object of mortification. And to that end also doth God exercise his children, first with one lust, then with another, that they may make tryall of the vertue of Christs death upon every one: And therefore Christ bids us to *pull out an eye*, and *cut off an hand* if they offend us: for mortification by us is to be directed against particular members, yet so as withall in a proportion all the rest receive a farther degree of destruction. For as a particular act of sinne, be it uncleannesse, or the like, when committed, doth increase a disposition to every sinne, yet so as it leaves a present greater disposition to that particular sinne then

then any other, and increaseth it most *in potentia proxima*, though all the rest *in potentia remota*: so in every act of mortification, though the common stock be increased; yet the particular lust we aimed at, hath a greater share in the mortification endeavoured, as in ministring Physick to cure the head, the whole body is often purged; yet so as the head, the party affected, is yet chiefly purged, and more then the rest.

Other Questions there are concerning that other part of our growth, namely, in positive graces, and the fruit of them.

As first, whether every new degree of grace runs through all the faculties?

I. *Quest.*

I answer, Yes: For as every new degree of light in the ayre runnes through the whole Hemisphere, when the Sun shines clearer and clearer to the perfect day, which is *Solomons* comparison in the Proverbs, so every new degree of grace runs through, and is diffused through the whole

Answ.

whole man. And therefore also 1 *Thes.* 5. 23. when the Apostle there prayes for increase of grace, he prays *they may be sanctified wholly in body, soule and spirit.* And every new degree, though it begins at the spirit, the understanding, yet goes through all: for so *Ephes.* 4. 23, 24. *Be renewed in the spirit of your mindes, and put on the new man:* it runs therefore through the whole man, having renewed the mind. As the work of grace at first, so after still continually *leaveneth the whole lump.*

Quest. 1.

Whether one Grace may not grow more then another?

Ans. 1.

I answer, first, that it is certaine, that when a man grows up in one grace, he doth grow in all, they grow and thrive together. Therefore in *Ephes* 4. 15. *we are said to grow up into him in all things.* Growth from Christ is generall, as true growth in the body is in every part, so this in every grace. Therefore 2 *Cor.* 3. ult. we are said to *be changed into the same image from glory to glory.* Every increase stamps

stamps a farther degree of the whole Image of Christ upon the heart. So the Thessalonians, *Their faith and their love did both overflow*, 2 Thes.

1. 3.

Yet secondly, so as one grace may grow more then some other.

2.

1. Because some are more radical graces, as *Faith* and *Love*: therefore of Faith the Apostle sayes especially, 2 Thes. 1. 3. that it *did grow exceedingly*; and then it follows, *their love did overflow*.

2. Some graces are more exercised, and if so, they abound more; as that side of the teeth which is used in chewing least, is apt to have more rheume settle upon it, so those graces which are lesse exercised, the more contrary corruptions will increase: as though both armes doe grow, yet that which a man useth is the stronger and the bigger, so is it in graces; In birds, their wings which have been used most, are sweetest. As in the body, though the exercise of one member maketh the body generally

nerally more healthfull, yet so as that member which is exercised, will be freest from humours it selfe; so it is here; so *tribulation worketh patience, patience experience, Rom. 5.* Many sufferings make patience easier, and much experience, many experiments make hope greater.

Againe, thirdly, that some graces are more in some then others, appears hence; for what is it makes the differing gifts that are in Christians, but a severall constitution of graces, though all have every grace in them: as now in the body every member hath all singular parts in it, as flesh, bones, sinews, veynes, bloud, spirits in it, but yet so, as some members have more of flesh, lesse of sinews and veynes, &c. whence ariseth a severall office in every member, according as such or such simular parts doe more or lesse abound in a member; the hand, because it hath more nerves and joynts in it then another member, though lesse flesh, yet how strong is it, and
fit

fit for many offices? the foot is not so: So in Christians, by reason of the severall constitution of graces, and the temper of them more or lesse, have they severall offices in the Church, and are fitted for severall employments; some have more love, and fit for offices of charity; some more knowledge, and are fit to instruct; some more patience, and are fitter to suffer; some for self-deniall.

The third Question is, Whether this increase be onely by radicating the same grace more, or by a new addition?

3. *Quest.*

I answer, that by adding a new degree of grace, as when a candle is put anew into the fatt of boyled tallow, it comes out bigger, with a new addition; or as a cloth dipt in the dye, comes out with a deeper dye. And this is done by a new act of creation, put forth by God. Therefore when *David* prayed for increase of grace, being false, hee sayes, *Create in mee a new heart.*

Ans.

And

And therefore *Ephes.* 4. 24. when the Apostle exhorts to further putting on the new man, speaking of growth, he addes, *which is created*; for every new degree is created as well as the whole, which shews the difference betweene naturall growth and this. In naturall growth, there needs not a new creation, but an ordinary concurrence; but it is not so in this, that God that begun the work, by the same power perfects it: And therefore *Ephes.* 1. 19. he prayes that the beleieving Ephesians might see that power that continued to worke in them, to be no lesse then that which raised up Christ; for though naturall life may with a naturall concurrence increase it selfe, because the *terminus à quo*, the terme from whence it springs, is but from a lesse degree of life to a greater: but this is from a greater degree of death to a further degree of life: And therefore *Phil.* 3. the Apostle calls growing in grace, a going on *to attain to the resurrection from the dead*: And there-

therefore the same power that raised up Christ, must goe along to work it. Hence also every new degree of grace is called a new conversion; *except ye be converted*, because the same power goes still to it. And therefore the Apostle ascribes his abounding more unto the *grace of God with him*, 1 Cor. 15. 10. and elsewhere it is, *God that gives the increase*, 1 Cor. 3. 7. and it is called *the increasing of God*, Colos. 2. 19. so Hos. 14. shewing the ground why they grow so fast; *Thy fruit is found in me*, sayes God, ver. 7. though therein God doth proportion his influence to our indeavours, which in conversion he doth not. Therefore we are *fellow-workers* with him, though he give the increase, 1 Cor. 3. 6, 7, 8. the same you have also Rom. 8. *We by the Spirit doe mortifie the deeds of the flesh*. We, as co-workers with the Spirit.

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